

STATUTES OF THE HOSPITAL
OF THE
HOLY VIRGIN MARY OF SIENA
AD. 1305.



ARCHDEACON WRIGHT.



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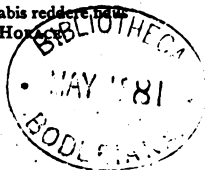
STATUTES OF THE HOSPITAL
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HOLY VIRGIN MARY OF SIENA,
A.D. 1305.

TRANSLATED FROM THE ITALIAN.

BY
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"Nec verbum verbo curabis reddere, nam
Interpres"—HORACE



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1880.



TO THE
RIGHT REV. PIERS CALVELEY CLAUGHTON, D.D.,
CHAPLAIN-GENERAL,
WHOSE DEEP INTEREST
IN THE
BEAUTIFUL "DOMUS DEI" OF PORTSMOUTH,
A VERY ANCIENT HOSPITAL,
WILL SECURE FOR THIS LITTLE VOLUME A HEARTY
WELCOME,

These Statutes

ARE, WITH MUCH PLEASURE,

Dedicated

BY

ONE WHO KNOWS WELL AND HEARTILY ESTEEMS
THE BRITISH SOLDIER.

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PREFACE.

KIND and continuous care of the sick in hospitals was the necessary fruit of Christianity : " A new commandment I give unto you, that ye love one another." Such care was unknown to heathen nations. This statement has been questioned—nay, some few have maintained that, long before Christianity was heard of, hospitals were common in Egypt, Greece, India, Rome, Mexico, and other countries. A brief examination of the question will, I trust, give the truth.

That the Egyptians, 3000 years ago, were comparatively much in advance of other nations in medical science, all will readily admit. Their treatises, such as they are, on inflammation (fourteenth century B.C.), midwifery, diseases of the eye, anatomy, unknown complaints, and dentistry, still remain to us. As to dentistry, not only have mummies been found with teeth stopped with gold, but an upper set has been discovered with the suction plate precisely similar to that now so generally used in America. Moreover, they had their College of Physicians,* public medical officers were paid by the State, and doctors swarmed over the land ; proving that the practice of medicine was a very common and a very favourite pursuit.

* Herod. ii. 84. Note of Sir G. Wilkinson.

But why was it so ? Simply because it was closely allied to the religion of the day, and was therefore a paying occupation. The same cause makes medicine-men very common and very numerous in all heathen lands in our own day. Admitting even that the Egyptians were close students of disease and drugs, we cannot for one moment acknowledge that they had made any great advance in medical skill. Cyrus * sent to Egypt for an oculist—Darius declared Egyptians the best physicians in the world †—Jeremiah ‡ bears witness that in Egypt many medicines were used—and Ezekiel § that there broken arms were bound and rollers applied. But all this proves very little. The Assyrians, Babylonians, Persians, and Easterns generally had no physicians themselves ; any arrival, therefore, from Egypt was necessarily a man mighty in medicine or surgery. Praise from such a quarter was of little worth. Where charms, and incantations, and dreams, and offerings of arms, and legs, and ears, were sanctioned by the medical profession, where sprains were by the chief surgeons mistaken for dislocations, there could have been no great advance made in medical treatment. The science, cradled, we are told, in Egypt, was, we may be sure, still in its infancy there, the cradle not yet laid aside ; and as to hospitals in which the sick had clinical care, there is not the shadow of a shade of testimony to prove that any such institution ever existed in the land of the Pharaohs.

* Herod. iii. 1.

† Herod. iii. 131, 132.

‡ Jer. xlv. 11.

§ Ezek. xxx. 21.

¶ Herod. iii. 131.

The same may be said of the Greeks. They, like the Egyptians, had their schools of medicine, among which those of Rhodes, Cnidos, and Cos were specially renowned ; but the result was unworthy of the long efforts made. Even in the days of Plato medical skill was the object of ridicule. That great philosopher loudly complains of the ignorance of doctors,* and openly accuses them of having deserted the wisdom of their forefathers. As to the poor, if we are to judge from the public medical officers, paupers when sick had but a sad time of it. No sooner was the state physician authorized *δημοσιεύειν*, than he stuck closely to the rich, whom he dosed, and slashed, and burnt, as the powers of persuasion permitted ; leaving the poor to hired slave doctors, who dosed, and slashed, and burnt more recklessly than their masters, because their patients were more under control. It is hinted that the *ιατρεία* of these wretched slaves, in which destitute sufferers huddled for advice, were noble dispensaries, which may, for all we know, have developed into public hospitals. The suggestion excites a smile. One almost imagines that some write on such subjects with the tongue well in the cheek. In good truth, Greece never had a hospital for the sick. She had her temples, to which at times confiding patients resorted, there to be experimented upon by ignorant students ; and a comic poet mentions a *παιώνιον*—what it was or where it was no one knows—but true homes for the bodily afflicted were utterly unknown to her. Still, let us be just to

* Rep. iii. 406, ed. Jowett.

the glorious old land, where generous hearts did good deeds. If they had no homes for the sick, this they did, they paid great attention to what is now expressed by the word *hospitality*. That was with them a sacred duty. Not merely families, but cities and provinces came under its influence. It went further than that, for, when it was found that strangers at times were neglected, establishments (*ξενοδοχεῖα*) were raised in certain places to which travellers could resort and receive gratuitous assistance from certain citizens, who held the much-prized name of *the protectors of strangers*.* Honour to whom honour is due.

Sometimes ingenious enthusiasts would persuade us that the Jews housed their sick with care; but, so far from that being true, we can find nothing in the least to support the idea. The fact is, we know little indeed about medical science among the Jews. Priests, and prophets, and scribes, practised the healing art, and physicians received certain respect from the people; beyond that, we are very much in the dark. When the great Physician walked this earth, lepers herded together in misery, wandering hither and thither foul and lonely—deserted outcasts. Had shelters for those miserable sufferers existed, we should have heard of them, so also should we, had Jewish charity ever opened throughout their land resorts for the cure of other and less trying diseases.

Of the Romans I need say but little. They, as a nation, repudiated the healing art, and for a long time,

* Scholia in Aristophanis, vers. 1021. De Gerando: 'De la Bien-faisance publique,' tome iv. 271.

except in houses to which slave doctors were attached, Greeks and Egyptians were their only physicians. At a later period quacks were the order of the day. Indeed so popular were they, that a custom now so common in America was generally prevalent. A *smart* Roman was a carpenter, or auctioneer, or cobbler one year; a doctor the next; and then again, during the following year, he was, if convenient, found once more an active artisan.* The only approach to a modern hospital among the Romans was the space set apart during a campaign for sick men and sick horses. Yet, with all this, a Roman of old was as generous as the Greek. The word "*hospitalia*" is applied by Vitruvius† to signify certain rooms expressly set apart in the houses of the rich for the use of strangers.

If we now turn to India, we shall find that there is no proof whatever of the existence of hospitals in that vast and interesting country previous to the coming of Christ. Shortly after the conquests of Alexander the Great, a Greek records as follows:—"Next in honour to the Sramans were the physicians, for they apply philosophy to the study of the nature of man. . . . They cure diseases by diet rather than by medicinal remedies."‡ And great indeed were the labours of King Asoka, one of India's ablest rulers, of whose doings we read thus:—"Everywhere within

* "Nuper erat medicus, nunc est vespillo Diaulus.

Quod vespillo facit, fecerat et medicus."—*Martial*.

† Vitruv., 'De Architecturâ,' l. vi. c. 10.

‡ See Strabo, India XV. i. 36.

the province of Piyadasi (Asoka), the beloved of heaven, as well as in the parts occupied by the faithful . . . and moreover within the dominion of Antiochus the Greek, . . . everywhere the heaven-beloved Piyadasi's double system of medical aid is established—both medical aid for men and medical aid for animals—together with medicaments of all sorts which are suitable . . . and where they are not, they are to be prepared, and to be planted, both root-drugs, and herbs.”* This signifies distinctly that, in the fourth century B.C., medicine was closely studied in India, but it signifies nothing more. Then, it may be said, go to the travels of the pilgrim Fa-Hian (A.D. 400), there you will find him telling of hospitals actively at work in the city of Patna:—“The nobles and landowners of this country have founded hospitals in the city, to which the poor of all countries, the destitute, the crippled, the diseased, may repair for shelter. They receive every kind of requisite help gratuitously. Physicians inspect their diseases, and according to their cases order them food and drink, decoctions and medicines, everything, in fact, which may contribute to their ease. When cured, they depart at their own convenience.”† Again, reference may fairly be made to the writings of Hiouen-Thsang, who, when on his pilgrimage through India (A.D. 648), found retreats for the poor and needy wherever he travelled. Upon these dispensaries, or poor-houses, or hospitals, call them what

* Prinsep's Transl. Edict II.

† Beal's 'Travels of Fa-Hian,' 107.

you please, I will not remark, for they are all post-Christian as far as we know of them; and inasmuch as Christianity was taught in India very early in the second century, it is quite possible, indeed highly probable, that the very hospitals mentioned by the Chinese travellers* were really fruits of Christian teaching — the love of Asoka expanded under Gospel influence.† Had such institutions been common two thousand years ago, how is it that there is no record of them by some who lived when they were founded, or near that time? The fair conclusion is, that they did not exist.

* The Bishop of Bombay evidently has very little confidence in Buddhist history. In a letter to the Ceylon Missionary Association, the Bishop says: "Buddhism as a whole is not conquered, or near it. It remains in the fullest the religion of the mass of the Singhalese. *There is certainly not a display of any such zeal among its adherents as the books represent in their description of early times; but we have no means of knowing how far such descriptions, with their multitudes of learned and devout priests, their laity far advanced in the 'paths,' their enormous donations and sumptuous buildings and the like, are the product of the historian's pious imagination. I am inclined to think that Buddhism, with all its severe precepts, has always been very indolently and laxly pursued by all but a very few. There are now a few who give largely and erect Dagobas, and a few who aim at a high standard; while the mass are easily contented with an offering of roadside flowers, and occasional attendance at the reading of 'bana,' which has answered its purpose, some of them say, so long as they have seen the priest who reads. It was probably the same even when, with the patronage of kings and with no rival religions to keep it in the shade, the outward appearance of Buddhism was more striking. Buddhism is far more vigorous in Ceylon now than it was 150 years ago; but its nature is sluggish, dull, and unproductive.*"

† We know that in India there were thousands of Christians around Agra in the thirteenth century, and the Malabar Church has existed from a very early period indeed. Long before the days of Fa-Hian and Hiouen-Tsang, Gospel love may have been at work in and around Patna.

I trust that I have clearly shown that kind and continuous care for the sick in hospitals was, generally speaking, unknown to heathen nations. I therefore again confidently assert that it is a part, a necessary part, of the working of Christianity—it is the outcome of Gospel love.

We may reasonably suppose that, whenever circumstances permitted, the first Christians had places where the poor could receive hospitality—real hospitals; but it is, I think, very improbable that homes for the sick were in those days at all numerous. My belief is that none existed. That the devout made pilgrimages to Jerusalem, is quite certain. St. Augustine, St. Chrysostom, and St. Jerome give us full proof of that. Indeed, we may safely aver that no one was deemed a true follower of Jesus, who did not at least yearn to go forth and pray on the very spot where the Saviour died. And of those who did struggle on to the sacred city some would necessarily fall sick and be privately aided, but the times were too much disturbed for anything like establishments into which poor sufferers could be received and cared for. The destruction of Jerusalem must have thrown all into utter confusion; and not seventy years after that visitation, when another revolt took place, the homes of Jews and Christians were ruthlessly destroyed, and a temple of Jupiter built on the very site of the Holy Sepulchre, so making it more difficult than ever for Christian charity to exhibit itself by founding settled resorts for the sick.

Happily with Helena, mother of the Emperor

Constantine, came a change for the better. The desecration by Hadrian was removed, and in its place a church was raised to the honour and glory of the true God. This at once caused a large increase of pilgrims, and for the next six centuries they received, save during the short sway of the Persians, no violent persecutions.*

It was now (at the close of the fourth century) "a noble Roman lady, Fabiola, devoted her princely patrimony to build, in a salubrious quarter near the city, a house for the reception of the sick and the infirm who were found homeless and without shelter in the streets. This, says St. Jerome, was the first νοσοκομείον.† The fame of this institution spread throughout the Roman Empire, 'from the Egyptians and the Parthians to the isles of Britain.' The work was carried on by St. Basil, who built outside the walls of Cæsarea in Cappadocia, probably on the site of an earlier hospital,‡ the massive pile of buildings which, says St. Gregory Nazianzen,§ 'rose to view like a second city, the abode of charity, the treasury into which the rich poured of their wealth and the poor of their poverty. Here disease is investigated (φιλοσοφείται) and sympathy proved.' No building of anti-quity seemed to him to equal this hospital, not even

* After the capture of Jerusalem by the Saracens in 637 the sacred places were respected by the conquerors, and pilgrims of the Eastern Church found themselves undisturbed, indeed, quite at ease, when once within the walls of the Holy City.

† Ep. 77, c. 6 ("Prima omnium νοσοκομείον instituit").

‡ Ep. 94, ad Heliam.

§ Orat. 20, ed. Colon.

‘Thebes with its hundred gates, nor the walls of Babylon, nor the pyramids of Egypt, nor the Colossus of Rhodes, nor the tomb of Mausolus.’ ‘My brother’s hospital,’ he says, ‘is a tabernacle of witness to the world, like unto that of Moses.’”

The same zeal shown in Rome and Cæsarea was seen actively at work in Constantinople, Alexandria, Carthage, and elsewhere. St. John Chrysostom built in Constantinople many hospitals after the plan of the *Basileiads*, and as to the hospitals of Alexandria, they must have been numerous indeed, for we read of six hundred nurses † (parabolani) who were placed at the disposal of the bishop for work therein.

How far the faithful were able to aid the sick, when barbaric hordes swept over the Roman Empire and Saracens slew fiercely for God and his prophet, none can say, for few are the records of those days. This, however, is certain, hospital building and hospital tending received then a long and violent check.

As time went on, Western Christians had as pilgrims special difficulties to contend against. They were not subjects of Mohammedan rulers, and on their arrival in Jerusalem had no consideration whatever shown them. The favoured Easterns treated them as schismatics, and the Moslem offered no shelter to the Latin gíaur. They therefore were often exposed to serious hardships. This went on until the eleventh century, when, by

* ‘Westminster Review,’ No. CIV. 443, 444.

† Cod. Just., l. 3, 18.

special permission of the Sultan of Egypt (the then ruler of Jerusalem), some Italian merchants were allowed to build a home for Western Christians close to the Holy Sepulchre. A church and convent soon followed, to which were attached the Hospital of St. John the Almoner, for men, and that of St. Mary Magdalene, for women. News of this improved state of matters soon spread over Europe, and at once brought help of every kind. The devout went forth to serve in the hospitals, and money flowed in freely for the support of the sick and suffering. All now seemed to promise comparative quiet. True, pilgrims, even at this favourable period, expected to endure great hardships and much ill-treatment on their way to Jerusalem, but they found the fullest consolation in the thought that complete safety awaited them within the Holy City.

But those were days when violent changes came suddenly; bright and clear one moment, dark and destructive the next. Tartar hordes were then roving the world, seeking their prey, and no country at all within their reach was safe. Jerusalem became in due season their victim, and terrible was the havoc they made there. Christians and Mohammedans fell before their cruel violence, until the population of the city almost disappeared. If the Holy Sepulchre and certain hospitals, convents, and churches escaped, it was simply because it was a great monetary gain to spare them.

“The miseries of pilgrims now became greater than

ever. The permission to enter the city and visit the Holy Sepulchre could only be purchased for a large sum, the amount depending on the caprice or the covetousness of the chief who happened to be appointed to the charge for the time being. Thus many unfortunate persons who had sold everything to enable them to make the pilgrimage to Jerusalem, after enduring the hardships of a long voyage and journey, sickness, robbery, and other dangers, often found themselves at the gates of Jerusalem without sufficient money to gain an entrance, and were obliged to return without a sight of the object of their arduous undertaking, or even died in penury, uncared for, and friendless, without any reward for their labours and sufferings." *

That such cruelty, inflicted by brutal infidels upon devoted Christians, excited deep indignation throughout Christendom will be readily believed. Gradually the heart of Europe and the East became violently moved, and at last (A.D. 1095), just a generation after the conquest of Jerusalem by the Turcomans, it was solemnly decreed by the Councils of Placentia and Clermont that a Crusade should be proclaimed for the delivery of the Holy City out of the hands of the Moslem. It was proclaimed, and within five years (A.D. 1099) Jerusalem was freed. The Cross, to the joy of the faithful, triumphed over the Crescent.

"Jerusalem now being in the hands of the Christians, the number of pilgrims largely increased.

* 'Military Religious Orders,' by the Rev. F. C. Woodhouse, M.A., pp. 13, 14.

Multitudes from every part of Christendom wended their way to visit the Holy City and its Sacred Places, and found in St. John's Hospital a welcome and a home. Gratitude followed charity, and benefactions were freely bestowed upon the brethren who had proved themselves such true friends of the stranger and the homeless. Larger buildings were erected, together with a magnificent church dedicated to St. John the Baptist, who seems to have been gradually associated with St. John of Jerusalem as a patron of the order.

"The work was also extended to other places besides Jerusalem. Hospitals were founded in the principal seaports of Europe, where pilgrims were received on their way to Palestine, their passage secured in suitable vessels, and guides provided for them."*

Further, many God's Houses were opened in various parts of the Holy Land, and in countries adjacent thereto; for when Jerusalem was taken, homes were found scattered over the East, very similar to the *ξενοδοχεῖα* of the Greeks. These were at once made use of to receive the pilgrims, who, as we have just seen, now came in vast numbers to visit the Holy Places.

Still, even with these precautions and aids, Christians could not travel safely over Palestine. They were always liable to be attacked. To meet this trouble various Orders of Knighthood were estab-

* 'Military Religious Orders,' by the Rev. C. F. Woodhouse, M.A., p. 24.

lished—those of St. John of Jerusalem,* of the Temple,† and of the Teutonic Order,‡ whose members, bound by the three monastic vows, were solemnly called upon not only to attend to pilgrims on their arrival, but to escort them from place to place, defend them when necessary from Mohammedan marauders, and to tend them in the hour of sickness.

At this period leprosy was an epidemic throughout the known world; not introduced into Europe, as is

* “A regular succession of Priors has been continued to the present time, and the Duke of Manchester is the present Prior.

“The members of the Order devote themselves to relieving the poor and assisting hospitals.

“In London they have largely assisted the poor out-patients of Charing Cross and King’s College Hospitals, by providing them with nourishing food.

“A Convalescent Hospital has also been founded and maintained by them at Ashford, in Kent.

“They give medals and certificates for bravery in saving life, especially in such cases as are not provided for by the *Royal Humane Society*, and the *Society for the Protection of Life from Fire*, such as accidents from machinery in mines and railways.

“They have provided and maintain a complete ambulance service for use in the mining and colliery districts. They have also founded the *National Society for the Aid of the Sick and Wounded in War*, and an association for providing trained nurses for the sick poor.

“At a meeting of the chapter in December, 1871, a code of statutes was adopted, and revised at a chapter in May, 1875.

“It is provided that the ancient statutes of the Order are acknowledged so far as they are compatible with the principles of the Church of England, allegiance to the reigning sovereign and the existing state of English society.”—‘*Military Religious Orders*,’ pp. 198, 199.

† The Templars were, professedly, purely and solely a military order. The Hospitallers at first a nursing, became military; while the Teutonic knights were always both military and nursing.

‡ Austria, in 1840, instituted an order by the same name; and, in 1852, Prussia revived it under the title “Order of St. John.”

so freely said, by the Crusades, but a common and general disease. Its victims especially needed care and protection, to provide which another order was instituted—that of St. Lazarus—so called from the one great sufferer, who in his misery sought the crumbs that fell from the rich man's table. Michaud, in his 'Histoire des Croisades,' has the following spirited passage, telling of the devotion of these renowned fraternities :—

“La Charité chrétienne réclama toutes les affections du chevalier, et lui demanda un dévouement perpétuel pour la défense des pèlerins et le soin des malades. Ce fut ainsi que s'établirent les ordres de *St. Jean* et du *Temple*, celui des chevaliers *Teutoniques* et plusieurs autres, tous institués pour combattre les Musulmans et soulager les misères humaines. Les infidèles admiraient leurs vertus autant qu'ils redoutaient leur bravoure. Rien n'est plus touchant que le spectacle de ces nobles guerriers, qu'on voyait tour-à-tour sur le champ de bataille et dans l'asile des douleurs ; tantôt la terreur de l'ennemi, tantôt la consolation de tous ceux qui souffraient. Ce que les paladins de l'Occident faisaient pour la beauté, les chevaliers de la Palestine la faisaient pour la pauvreté et pour le malheur. Les uns dévouaient leur vie à la dame de leur pensées, les autres la dévouaient aux pauvres et aux infirmes. Le grand-maître de l'ordre militaire de Saint-Jean prenait le titre de *Gardien des pauvres de Jesus-Christ*, et les chevaliers appelaient les *malades* et les *pauvres*, nos *seigneurs*. Une chose plus incroyable, le grand-maître de l'ordre de Saint-

Lazare, institué pour la guérison et le soulagement de la lèpre, devait être pris parmi les lépreux. Cet usage dura jusque sous le pontificat d'Innocent IV, vers l'an 1253. A cette époque, les chevaliers de Saint-Lazare demandèrent au Souverain Pontife la permission d'élire pour grand-maître quelqu'un d'entre eux qui n'eût point été attaqué de la lèpre, parce que les infidèles avaient tué tous les chevaliers lépreux de leur hôpital de Jérusalem."

How far the statement set forth in this appeal of the Lazarists was founded on fact I do not pretend to say. Some have questioned it. But this is quite certain, that the time at last arrived when the Order could no longer exercise itself in behalf of lepers; for the renowned physician, John Vigo, who wrote in the 16th century, tells us that in his day only * one case of

* Why leprosy left Europe is very clearly set forth by that true scholar and gentleman, the Rev. Gilbert White; whose learning, refinement, and delicate observation of nature, as shown forth in his 'Natural History of Selborne,' will never cease to give delight. I quote the passage at length, as well worthy the reader's attention:—

"In all ages, the leprosy has made dreadful havoc among mankind. The Israelites seem to have been greatly afflicted with it from the most remote times, as appears from the peculiar and repeated injunctions given them in the Levitical law.(a) Nor was the rancour of this foul disorder much abated in the last period of their commonwealth, as may be seen in many passages of the New Testament.

"Some centuries ago, this horrible distemper prevailed all over Europe; and our forefathers were by no means exempt, as appears by the large provision made for objects labouring under this calamity. There was an hospital for female lepers in the diocese of Lincoln, a noble one near Durham, three in London and Southwark, and perhaps many more in or near our great towns and cities. Moreover, some crowned heads, and other wealthy and charitable personages, be-

(a) See Leviticus, chapters xiii. and xiv.

leprosy was heard of. The special occupation of the Lazarists had departed.

But besides the hospitals in the East and at the queathed large legacies to such poor people as languished under this hopeless infirmity.

"It must, therefore, in these days be to a humane and thinking person a matter of equal wonder and satisfaction when he contemplates how nearly this pest is eradicated, and observes that a leper is now a rare sight. He will, moreover, when engaged in such a train of thought, naturally inquire for the reason. This happy change, perhaps, may have originated and been continued from the much smaller quantity of salted meat and fish now eaten in these kingdoms—from the use of linen next the skin—from the plenty of better bread—and from the profusion of fruits, roots, legumes, and greens, so common in every family. Three or four centuries ago, before there were any enclosures, sown grasses, field turnips, or field carrots, or hay, all the cattle that had grown fat in summer, and were not killed for winter use, were turned out soon after Michaelmas to shift as they could through the dead months: so that no fresh meat could be had in winter or spring. Hence the marvellous account of the vast stores of salted flesh found in the larder of the eldest Spencer, (b) in the days of Edward the Second, even so late in the spring as the 3rd of May. It was from magazines like these that the turbulent barons supported in idleness their riotous swarms of retainers, ready for any disorder or mischief. But agriculture has now arrived at such a pitch of perfection, that our best and fattest meats are killed in the winter; and no man needs eat salted flesh, unless he prefer it, that has money to buy fresh.

"One cause of this distemper might be, no doubt, the quantity of wretched fresh and salt fish consumed by the commonalty at all seasons, as well as in Lent, which our poor now would hardly be persuaded to touch.

"The use of linen changes, shifts or shirts, in the room of sordid or filthy woollen, long worn next the skin, is a matter of neatness comparatively modern, but must prove a great means of preventing cutaneous ails. At this very time, woollen instead of linen prevails among the poorer Welsh, who are subject to foul eruptions."—'Natural History of Selborne,' pp. 229, 230.

(b) Viz. six hundred bacons, eighty carcasses of beef, and six hundred muttons.

leading ports from which pilgrims embarked, there sprang up during the 12th, 13th, and 14th centuries houses of God in all parts of Europe,* especially along routes leading to favourite shrines. And this zeal for good works was much increased by a common idea that the end of the world was near at hand. Under such an impression many, thinking their time below but short, and the terrors of judgment about to present themselves, determined to seek God's favour by deeds of mercy. Churches, monasteries, and hospitals were built, homes for foundlings instituted, and the tenderest care taken of lepers, who appealed, from the nature of their malady, very forcibly to the charity of the faithful. In certain leading cities, establishments for the sick and poor were large and much frequented, but the tender care of the suffering was seen more generally in the numerous leper houses, founded in almost every village and small town. Many of the former continued until the close of the last century, and some of them are still actively at work; as parts of more modern institutions for the sick; while, as has been already stated, the latter became of necessity inoperative, when, in the 16th century, leprosy disappeared.

When that loathsome and destructive scourge took its departure, there were at least twenty thousand leper-houses and sick-homes scattered over the various countries of Europe, without a single leper to benefit

* As early as A.D. 829 mention is made of the now renowned "Hôtel Dieu" of Paris, the founder of which is said to have been St. Landry, twenty-eighth Bishop of Paris, about A.D. 660.

by their endowments. How very numerous they were we learn from the fact, that, so early as A.D. 1225, when Louis VIII. left by his will * one hundred sols for each leper-house in France, two thousand received his bounty, and that at a time when his kingdom was not half the size of the present Republic. What was done with the endowments when leprosy disappeared we are not told, but we know quite enough to be certain that every kind of peculation was freely practised. Happily, in France, the sacrilege was not allowed to go unopposed. A vigorous attempt was made to stay it by a decree dated A.D. 1545 :—

“ Comme nous soyons dûment avertis que les hôpitaux fondés en notre royaume, ayant été mal administrés parci-devant, et sont encore *de pis en pis gouvernés*, tant par leur administrateurs et autres qui doivent avoir l’œil sur iceux, lesquels se sont efforcés et s’efforcent encore journellement, vouloir appliquer à eux ou leur *serviteurs* le revenu desdits hôpitaux, et en faire leur patrimoine sous couleurs qu’ils prétendent lesdits hôpitaux être titulés et beneficiés en titre, en contrevenant aux saintes constitutions canoniques, intention des fondateurs d’iceux hôpitaux ; et défraudant les pauvres de notredit royaume de leur nourriture et substantion et, qui plus est, laissent tombér en ruine les edifices d’iceux hôpitaux ; et ne se soucient que prendre les revenus d’iceux, éteindre et abolir le nom d’hôpital, pour toujours desdits

* “Donamus et legamus duobus millibus domorum leprosorum decem millia librarum, videlicet cuilibet earum centum solidos.”—Article 13.

revenus disposer à leur plaisir et volonté, dont se sont suivis plusieurs inconveniens. . . . ”

Notwithstanding this severe rebuke, the Government was for a time quite unable to stay the robbery of God's poor. The struggle between sacrilege and honesty went on for several generations, the victory being ever on the side of the robbers ; but at last, when little expected, the Powers-That-Be made a firm and determined stand for the protection of charity. An edict was issued in March 1693 by Louis XIV., in which it was commanded, that all property belonging, up to that date, to the sick homes and leper houses of France, should, according to their original destination, be employed to benefit the sick and suffering of those districts in which the leper houses, &c., were situated.

To give this edict all possible force, Louis XIV. further, on the 15th of April of the same year, set forth the reasonableness of its requirements ; and, on the 24th of August following, issued a stringent order, the advantage of which France is to this day enjoying ; that all endowments, whenever and by whomsoever made, should be used to form one vast hospital system. That system, at this moment, comprehends eleven hundred and thirty-three hospitals in eleven hundred and thirty communes, supported by a property worth 20,000,000*l.* at least ; and it provides one hundred and thirty thousand beds, which every year afford comfort and relief to more than half a million patients.

Every Christian must rejoice in such a national

blessing as this. France may well be glad thereof. Equally true is it, that every antiquarian and ecclesiologist will also lament the sad destruction of old and interesting buildings, which has taken place throughout that lovely country during the present century. About five years ago I wandered over France. Among other classic places, I went to Bayeux, Caen, Sens, and Chartres, hoping to find some relics of those noble hospitals, of which Frenchmen were once so proud. To my deep sorrow, not one stone was left upon another. At Bourges I found a lovely Gothic building fast going to destruction ; Ourscamp, a magnificent remain, partly a church, partly a cotton store ; the Maladrerie du Tourtoir, a barn, cottage, and squire's house ; whilst Angers, the hospital of which city was built by our own Henry II., presented the saddest picture of all. Its universally admired grange is now a brewery, and its Gothic hall, unsurpassed for chaste beauty, was threatened with immediate destruction to make way for a new road. The inhabitants were, I understood, pleading for its preservation, and my impression is that it is now used for a public museum. Sad and painful is it to think of the Vandalism of our day ; but this world has its bright as well as its dark side. I visited with delight the fine hospitals of Tonnerre, Dole, and Beaune, and can only pray that they may long remain in their present substantial condition. That of Dole has a remarkable interest attached to it as a Spanish relic. Tonnerre presents one of the finest pillarless halls, if not the

finest, in the world; * while the beautiful hospital of Beaune is a treasure indeed; being one of the last examples, and a remarkably fine one, of old Gothic architecture in Europe. The dukes of Burgundy were counts of Flanders, and to the Flemish France is indebted for this world-renowned hospital. Its iron-work is for its chasteness quite unique.

French antiquarians have been the chief writers on old hospitals. They have not only put forth valuable histories of some of the most remarkable of those institutions, but have also, by means of the various Ladreries, Maladreries and Leproseries, traced out certain roads of France. Monsieur Guigne has produced a highly curious and interesting volume with maps, 'Les Voies Antiques du Lyonnais,' showing the result of his research in this direction. Another writer of great acumen and untiring energy is Monsieur L. A. Labourt, whose 'Recherches sur l'origine des Ladreries, Maladreries et Leproseries' is a work of great worth. At times this learned writer may seem to be more imaginative than logical, but, as a whole, his book is well worthy close and careful study. Nor must I forget Monsieur Cattois, whose elaborate story of the 'Domus Dei' of Tonnerre has secured him an imperishable name. In Germany comparatively little attention has been paid to those old homes of the poor and sick. The same must not be said of Italy. In the latter country Il Cavaliere Luciano Banchi

* Last January I visited Salt Lake City. The Mormon tabernacle, a wonderful structure, is short when compared with the hall of Tonnerre Hospital—the tabernacle being 250 feet long, while the hall is 404 feet.

stands out prominently as a zealous and pains-taking antiquarian. His larger work on the Siena Hospital, which I trust soon to present in an English garb, cost him the labours of many years, and well may Siena be proud of his learning and perseverance. A volume still more important is that by Pietro Pericoli, entitled 'L'Ospedale di Santa Maria della Consolazione di Roma dalle sue origini ai giorni nostri.'

I may state for the information of those who have not studied the subject that, apart from a large number of small charities, the old hospitals of Europe may be divided into three classes :—

1. Infirmary hospitals.

2. Leper hospitals, the lodgings of the lepers surrounding a court containing a chapel, well, and offices.

3. Semi-collegiate, or rather, on the Carthusian plan of separate houses round a court, as in the Hospital of Noble Poverty of St. Cross, near Winchester, each house having three rooms; and the noble modern foundation of the third Lord Beauchamp at Newland, near Great Malvern.

I have directed my attention particularly to Class I., in which we may place those of Portsmouth, Chichester, Dover, Tonnerre, Angers, Beaune, Lübeck,* &c. They had a hall for the sick, and at the east end a chapel, so arranged that its services could be enjoyed

* This wonderful building contains under one pillarless roof one hundred and thirty rooms, each room with one occupant. I examined it thoroughly in 1875. The journey was long, but I was amply repaid by the sight of a fabric unsurpassed as an example of mediæval charity. I regret to say that I found its chapel (a charming structure) very dirty, much mutilated, and more a hall of entry than a House of God.

by the patients. The stories of the two first named have already appeared, and I have nearly ready that of Tonnerre. For the present I put forth these old statutes of the vast and beautiful Hospital of Siena, so full are they of interest. Given the statutes and the inventory of a 'Domus Dei,' and then we can almost live again in the past. We can then picture the doings within the venerable pile, and walk about with the brothers and sisters, and watch them in their labours of love ; we can join with them at their meals, and worship with them at their prayers.

I have now only to thank my esteemed friend the Cavaliere Luciano Banchi, the statutes of whose loved hospital I have with much pleasure translated, for all kind communications, but especially for "*La Storia dei Rettori dello Spedale di Siena, frutto di cinque anni di ricerche assidue e di studio.*" My hope is that I may soon fulfil his strong desire to have so interesting a work in the hands of English readers.

H. P. WRIGHT.

GREATHAM, *July 1, 1880.*

INTRODUCTION.

BY

LUCIANO BANCHI.

THE Hospital of the Holy Virgin Mary of Siena,* the statutes of which I now place before the public ranks among the oldest and most celebrated of all Italy. We may date its foundation about the eleventh century. Having been built by the canons in front of the steps of the Chiesa Maggiore, it was called the "Hospital of Holy Mary of the Scala," and such is its name at this day. The piety of the citizens, and the preference shown at all times by the government of the Republic for this institution, gave it a great name through and beyond Italy, and rendered its endowments extremely rich. Its wardens were always members of the leading families, and were made "cavalieri." The position, which had to be confirmed by the canons as patrons, was deemed one of high worth.

At the close of the twelfth century serious disputes

* In a document dated March 29th, 1090, we read thus :—"In senodochio et Ospitale de Canonica Sancte Marie domui episcopo senense." The name "Spedale della Scala" is not known until far into the 14th century. On a seal attached to a parchment dated January 21st, 1296, we find as follows :—"S. Rectoris et Capli. Hospitalis pauperum Beate Marie Virginis D. Senis." When, in the middle of the 18th century, great changes took place and other hospitals were attached to that of Siena, the name became "Spedali riuniti di Sancta Maria della Scala."—H. P. W.

arose between the warden and canons, the latter being accused of having abused the patrimony of the hospital. The accusation may have been based on truth, or have been put forth by the wardens to secure a more liberal management; one thing it makes perfectly clear, that at that period the canons were patrons of the hospital, to which fact also various documents bear the fullest testimony. The matter was referred to Pope Celestino III. After a long struggle, it would appear that the canons lost their influence, if we are to judge from a decree of 1194, the last document remaining which makes any mention of the subject.

Whoever shall write the history of the hospital of Siena will have to tell of the great faith of the middle ages, of the heavy calamities which fell upon Siena, especially at the close of the fourteenth century; also of the privileges conferred by the Pope;—how they all tended to increase the wealth and reputation of this holy institution. I, who am not writing that history (nor could I, if I wished to do so, in the space of a few pages), readily aver that, of the many charities which do honour to our city, the hospital ever was and still is the most prominent, and I deem it a privilege to record, that the Emperor Sigismund, knowing it to be praised by many for its beauty as well as for its usefulness, pressinglly commended it to the notice of the Republic. In course of time other hospitals in the neighbourhood of the city and at a distance from it expressed a desire to be under the management of that of Siena. Some were attached to it, and thence the

modern name "The United Hospitals of Holy Mary of the Scala."

Here ends the history—legend and fable follow. We are told of a certain Sorore, born, it is said, at the close of the ninth century, that he was a cobbler, and founded the hospital. Many have written of him, and, to this day even, the unthinking believe what is put forth about his devotion to the afflicted. No critic of history need trouble himself to show that there is not a grain of truth in the story. But not all are so easily satisfied; on the contrary, certain deem Sorore supremely blessed, and set him forth as founder of the hospital at a time when there were no hospitals in Italy. Those homes for the afflicted had been destroyed by the barbarians and were not revived before the year 1000 A.D. Not a scrap of testimony of any worth, not a single document tells us that in the ninth century there lived a cobbler named Sorore, who founded the hospital and secured thereby the title of "Blessed." That, however, signifies nothing: there are still some who are bold enough to stand out stoutly for Sorore. Facts may go dead against the legend; public papers and pontifical bulls, on which all can rely, may declare that the hospital was founded by the canons of the cathedral, but that avails nothing; the legend of Sorore the Blessed has still its staunch friends. I, for my part, will not undertake to persuade those who deem it no virtue to refute erroneous traditions; but this I will do, I readily condemn the unscrupulousness of the priest Lombardelli, who, in the most bare-

faced way, gave an account of how Sorore passed his life, the year in which he was born, and the month, day, and hour of his death. These mere adventurous inventors found followers, and the life of Sorore is quoted as if had been written by one who lived with and knew the cobbler intimately.

And what was it that tempted Lombardelli to put forth his fiction? A mere accident. On the 24th of May, 1492, some workmen were engaged building a wall in order to extend the hospital, and came upon a sepulchral urn on which was the inscription "B. SOROR." At once it was proclaimed that the urn contained the ashes of the founder of the hospital, and the Latin word *soror* was in a strange and novel way interpreted *sorore*, with utter disregard of all philological guidance; while the letter *B.* was by such grammarians easily applied as the initial of *beato*. Sorore died "blessed." The world at large, ever fond of the wonderful, was delighted with this proof of a poor simple cobbler having been the founder of the pious and renowned institution; and, as these popular errors always have had and still have supporters, the fable in due time assumed the form and semblance of an historical narration. Then, long after, came Lombardelli, and the bold assertion by the chronicler Allegretti, he well knowing it to be false, that what occurred in 1492 took place three centuries before. The former, as I have already said, wrote the life of Sorore just as fancy suggested to him. In good truth, there were novelists long before Scott and Manzoni.

At the time when these statutes were written, certain charitable men and women formed themselves into a society in order expressly to care for the holy house (the hospital), and to render help to the poor, the sick, and the foundlings. They were not bound by any religious vow, but living together called themselves "Brothers and Sisters," and were known by the name "Hospitallers." They were bound to works of piety, and upon all important matters they deliberated in chapter. In chapter they elected their warden. At first the election had to be confirmed by the canons, to whom succeeded the free municipality ; and after that came the Duke, the destroyer of Tuscan freedom.

The brothers and sisters and their warden endured the severest labours for the love of God and His poor. No one could live as a brother in the hospital unless he had previously dedicated himself and all that he had for the benefit of the hospital. Further, no one could go out without permission of the warden ; and if it were necessary for any one to attend an assembly of laity, either on behalf of the hospital or for private purposes, he could not stay there, nor could he sit down with them. For the management of the household there were stewards and butlers, who arranged for the supplies of the refectory, where some one was always present to preserve silence. There was a chamberlain, to whom was entrusted all the money of the hospital, and every month he gave in his account of receipts and expenditure, which had been previously audited by two of the brothers.

Item by item the account was read over before the whole chapter.

For receiving, managing, and assigning beds for the sick, a pelegrianiere was chosen, one who was ever gentle and holy. In conjunction with the warden, he procured the various servants to assist the poor and sick, and had charge of everything relating to their wants; doing all with an earnest desire to show gratitude to those who, from time to time, had endowed the hospital. There was also an officer who overlooked the entry of wheat and all kinds of grain and vegetables, as they came in, and gave the necessary orders to the baker. He had also the disposition of the horses and oxen and their drivers.

Two brothers were elected to see to the possessions and all real property, and to lease the lands if it were more advantageous to do so. Others went by order of the warden to the estates at a distance from the city, and inquired into the life, manners, and habits of all who, on behalf of the hospital, lived in those parts; and impressed on them their duty to cultivate the land with care and assiduity. And, because in a place of charity charity abounded, one brother was directed to distribute bread doles to certain families and distressed poor of Siena; and any bread that was over in the hospital, the pelegrianiere gave it to mendicants one or more days every week. In any case of great poverty, where lodging or food was required, application was to be made to the hospital.

Those of the brothers who lived in their own houses away from the hospital, and were engaged in works

of piety, could not take a meal save at home, and were as closely under the orders of the warden as other brothers. None but the warden* could enter the ward in which were sick females, nor could they hold any conversation with the women and the dedicated. No stranger visiting the hospital for the purpose of seeing some sick friend could remain in the infirmary during the night or obtain meals there. The same rules applied to the sisters and the dedicated. One was matron and guardian. She taught the young girls how they should carry on their duties, and saw to the good behaviour of the other women. To grave offenders loving admonition was given, and, when necessary, fitting punishment. In extreme cases, the sign and dress of the hospital were taken away and the offender expelled. The warden was ever strictly obeyed, and he himself, to set an example of love for the poor, and reverence towards God, waited on the sick six times a year, taking them their meals.

This good family of pious persons, given up to the care of the sick and comforting the poor, continued steadily in the observance of the rules and regulations by which they had bound themselves. They upheld with a tender constancy and affection their holy institution, and necessarily increased in virtue, because there is no more perfect school for the soul than the bedside of the sick poor. But the time of persecution

* This statement is not accurate. See Statutes XL. and XLIII.—“Master Ugo, priest and brother, shall go about the said house whenever sent for, and whenever he may think proper to do so, without asking any permission whatever.” He was evidently the confessor of the hospital.—H. P. W.

set in, for when Siena was closely besieged it became necessary; for economy of food, to remove from it all the boys and young girls of the hospital. Scipio Venturi, who was then warden, felt sure that his recommendation of the poor creatures to the Marquis de Marignano would be favourably received; but that enemy of liberty answered the confidence of Venturi by ordering a general slaughter of the helpless victims. It must have been a hard struggle for the citizen of free and noble Siena to write a suppliant letter to the very enemy who desolated it by famine and slaughter. It only proves how much the soul of Venturi was supported by the love which reigned throughout the holy hospital over which he presided.

When the Republic fell, then the zeal of the Sienese began to languish, and love for their old institutions grew cold, so much so that at the beginning of the seventeenth century—deadly period for Italy—the Order of the Brothers Hospitallers failed, and a paid body succeeded those faithful servants of God, who for their watchings and labours found ample reward from the conviction that they were servants of Christ, living in piety and love.

The truth of this appears constantly in the statutes of the hospital, which I now print for the first time. Those statutes are written in simple and chaste Italian, exceeded not seldom by a remarkable sweetness. The style would be even more pleasing were it less affected by the Latin, from which the statutes were originally translated. The Latin copy still exists, and can always be seen. I have adhered strictly to

the wording of one particular manuscript, which is the original, and very beautiful. Whenever necessary for clearness I have quoted the Latin text. Few, indeed, are the comments and explanations, and designedly so, for interrupting the reader by numerous notes is always disturbing.

And now I would explain why, of two compilations (and they differ greatly one from the other), I preferred that of 1305. The reason is that the one avoided, contained though it be in the same manuscript, is in my opinion of a more recent period, although on the first page we read, but written in a modern hand, the year 1266. This date is held to be accurate by many, because it is found together with the name Jacopo Bencivenni. But it is easy to suppose that that occurs because some provisions, sanctioned when Bencivenni was warden of the hospital, were introduced into the new compilation in the form of a chapter. This view is the more probable, because the construction and style of that particular chapter are so different from the rest of the statutes, that at a glance suspicion is excited. Besides, in the statutes called those of 1266, which were certainly written in 1318, or about that time, there are a number of corrections, changes, and additions, beginning with 1322 and up to 1379, all showing that throughout that period they were in force. On the other hand, our statutes, much shorter and as it were complete and literally transcribed in the later compilation, have no changes or additions whatever, so proving that, since they were little used, they required but little attention. Of the Latin text

of 1305 we may safely assert that Augustine Novello was the author of it ; and, further, we may believe that these said statutes were for his own special satisfaction (he living in Siena, where not long after he died), the result in a great degree of his valuable suggestions and counsel.

Among those of the moderns who have mentioned the statutes, and written about them, I will give the place of honour to Francesco Puccinotti and Filippo Luigi Polidori : the former in his ' History of Medicine,' by the rule of which our hospital was formerly governed ; the latter in the introduction to the first volume of the ' Siena Statutes,' a work most charming in style, and of great worth. It now only remains for my readers to experience, while reading these pages, some part of the pleasure which I have myself enjoyed in getting them ready for the press. In good truth, I have revelled in the tender piety here clothed in a form so graceful and so unpretending. There is a love and a modesty which I am ready to confess the so-called wisdom of the present day laughs at as folly.

LUCIANO BANCHI.

STATUTES
OF THE
HOSPITAL OF THE HOLY VIRGIN
MARY OF SIENA.

A.D. 1305.

THESE are the Statutes, according to which the brothers and sisters dwelling in the hospital of our Lady the Holy Virgin Mary of Siena, that stands in front of the Cathedral of the said city, ought to live. . . .

In the name of God, Amen. To the honour, and praise, and glory of God, and of His Mother our Lady the Blessed Virgin Mary, and of all the Saints of God, and to the honour and exaltation of the Holy Roman Church, and of the commonwealth and people of Siena, and to the good and prosperous condition and increase of the hospital of our Lady the Blessed Virgin of Siena, that stands before the Cathedral of that city, and of the warden, and brothers, and chapter of the hospital aforesaid, and to the comfort and support of the sick, and poor, and foundlings of this hospital.

These are the ordinances, provisions, constitutions,

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and statutes ordained and drawn up by the rector and brothers of the said hospital, according to which the brothers and sisters, and the serving brothers* and the attendants of the hospital, male and female, ought to live and conduct themselves. Of such statutes the particulars are as follows :—

I.

To love the Republic of Siena, and never to injure it, nor allow any other to injure it, on any occasion, and especially any one belonging to the said hospital.

In the first place, we, the rector, brothers, attendants, and serving brothers of the said hospital, require, and with one accord and one heart and will decree and ordain, that the warden, and attendants, and serving brothers, of the said hospital are bound to love, guard, and honour the Republic of Siena, and all its officials, and to serve the said Republic with all their power, never defrauding it or taking away any of its property by means of the said hospital, or through its brothers, or any other person in any way whatever. And should it happen that any brother, attendant, or sister, or woman, or any other, belonging to the said hospital, or any

* It is difficult to clearly lay down the exact position and duties of the “*conversi*,” “*offerti*,” “*familiari*.” I have given “*serving brothers*” as signified by “*conversi*,” and “*dedicated*” by “*offerti*.” The latter, called also “*oblati*,” had given up all worldly possessions for the good of the sick and the extension of the hospital. The “*frati*” were inmates of the hospital, while the “*offerti*” could live out in the city, wearing the dress of the charity, and obeying strictly its rules and regulations.

one on account of the said hospital, shall defraud in any way the Republic of Siena, the warden, and the brothers, and the chapter of the said hospital, must not countenance such an evil; but the said warden and the council of the chapter of the said hospital shall so deal with any brother or brothers, sister or sisters, guilty in the aforesaid matters, that they shall be made to cease from and avoid all such fraud, slander, or cheating; applying to the guilty person or persons such discipline as may seem to the said warden fitting.

And if those persons be such, that by the said warden, brothers, and chapter they cannot altogether be restrained and removed, then shall it be the duty of the warden of the said hospital to notify privately to the officials of the said Republic, against whom the fraud and cheat was practised, in such a way that by the said hospital, or by means thereof, the rights of the said Republic shall not be invaded, but shall by the warden and brothers of the said hospital be preserved, maintained, and advanced to the very utmost; they ordering, determining, and willing, that frequently it be published by the warden and brothers of the said hospital, before the assembled chapter of the said hospital, that nothing which is not strictly the property of the said hospital shall be free of the taxes and dues of the Republic of Siena; and such exemption shall not be claimed by any one belonging to the said hospital, or in the name of the said hospital. And this shall be so carried out, that the said hospital shall have strictly its own rights, and that by the hospital,

the brothers, or any other, no advantage be taken in any way whatsoever. And this we will, that so shall it be done in and about Siena by the warden, brothers, and attendants of the hospital aforesaid.

. II. .

How the brothers ought to get up and be present when the Offices and the Hours are said ; and the punishment of those who shall fail to do so.

Also, we will and ordain that every brother of the said hospital, who sleeps or shall hereafter sleep in the said hospital, must rise from his bed every morning at the ringing of the bell of the oratory of the said hospital, when it shall call to the first mass said and celebrated in the said oratory. And he shall be present in the said oratory to hear mass before the body of our Lord Jesus Christ shall be elevated at that mass. And if any brother shall fail to do so, and shall be negligent thereof, he shall, on the morning of such offence, have nothing prepared for his food, but have only bread and wine ; and he shall eat in the refectory with the other brothers, and not elsewhere. Let it be understood that, if the offender were ill or had any other legitimate excuse, he shall not come under the said discipline ; but he must, before the hour of eating, place or cause to be placed before the warden of the said hospital or his deputy his excuse. And every brother of the said hospital shall remain

quietly and devoutly in the oratory of the said hospital during the celebration. And no brother shall leave the said oratory without permission of the warden of the said hospital, or his deputy should the warden not be present. And in like manner every one shall be present in the said oratory at vespers and compline, as he was at the mass and other divine offices.

III.

THAT no brother, after the ringing of the bell for evening prayer, shall go through the dormitory without fitting reason, but shall remain in his own cell.

Also, our pleasure is, and so we ordain and establish, that every evening, after the ringing of the bell at night for service, ringing for which is made throughout all the churches of the city, no brother or dedicated of the said hospital shall in any way loiter about or go through the dormitory of the said hospital in which the brothers are sleeping, nor through the dormitory beyond the cell in which he ought to sleep, and this in order that no inconvenience by way of noise be caused to those who wish to sleep and refresh themselves in the aforesaid dormitory. But, at the same time, it is allowed for any one to go through the house of the said hospital and through the oratory, and in the house and oratory they can

stay, provided they do so quietly and decently. And whosoever shall offend, in the matter set forth in this chapter, on the following morning he shall have nothing to eat but bread and wine. And he is hereby required to eat in the refectory of the said hospital with the other brothers. But, at the same time, if the offender had fitting cause, which shall appear right and proper to the warden, or to his deputy should the warden not be present, such discipline shall not be applied.

IV.

THAT every brother shall, when the bell rings, go at once and wait on the sick, at the hour for giving them their food.

Also, to the praise and glory of God and of all the Saints, we decree and ordain that, whenever the bell of the *Pelegrinaio* of the said hospital shall call the sick of the said hospital to their meals, every brother of the said hospital, who shall at the time be in the said hospital, shall go into the *Pelegrinaio* of the said hospital to cut the bread, and to wait on the sick and suffering of the aforesaid hospital. And if any one shall offend, he shall not have his customary food but only bread and wine; and he is hereby required to eat in the refectory of the said hospital with the other brothers. But should it appear to the warden that the offender had reasonable excuse, such excuse shall be accepted by the

warden, or by his deputy should the warden not be present. And he who has offended is hereby called upon to give in his excuse, as to the aforesaid matters, to the warden, or to his deputy should the warden not be present, before the hour of meals.

V.

THAT every brother be required to carry by his side a knife without a point, in order that he may cut bread for himself and for the sick, and other things used for food.

Also, that every brother of the said hospital shall carry at his side by a strap or in his girdle a knife without a point, for the purpose of cutting bread and other food for himself and the poor sick of the said hospital. And should any one not obey this order, the warden of the said hospital may impose upon him such punishment as he may think fitting, considering the position of the person and the nature of the offence.*

VI.

OF the office and the election of stewards.

Also, we will and decree that, in the said hospital there be and ought always to be two stewards and butlers to act as dispensers. These shall exercise the

office of steward after the usual manner. They, at the ringing of the bell of the *Pelegrinaio* of the said hospital, which rings when the sick go to their meals, shall lay the tablecloths for the refectory in which the brothers take their meals. And one of the said stewards shall always remain in the refectory until the brothers have finished. And each of the brothers shall, as in duty bound, complain to the warden of those who infringe the rule, and the warden shall punish the offender or offenders as he may deem right. And if the warden shall find any one of the stewards inefficient or in any way defrauding by means of his office, he may remove him from his post, and apply to him such punishment as may to him seem proper; and he may put another in the place of him removed, choosing him according to the usual custom. The situation of these stewards and all other officials shall continue, and ought to continue, for such time as may be deemed fitting by the said warden, in consultation with the brothers of the chapter of the said hospital, and as shall seem to him best for the wellbeing and utility of the said hospital. And our will is, that these stewards be elected according to the usual custom. And one of these said stewards shall remain in the refectory of the said hospital during the time the brothers are eating, and until they shall have finished, and until the priests, who shall be there at the end of the meal, shall have given glory and thanks to Jesus Christ.

VII.

THAT honour and reverence be rendered by the brothers and sisters and all other persons belonging to the said hospital to its warden ; and so also the warden shall act in such a way as may be fitting towards the brothers and sisters and all others under his control.

Also, that all the brethren, attendants, serving brothers and serving sisters, sisters, and women and servants of the said hospital, who dwell in the said hospital or elsewhere, in whatsoever place they may be, shall with due reverence honour the warden of the said hospital, and obey him, and observe his orders, and see to their execution, in all matters lawful and right, without injury of soul, in things temporal and spiritual. They shall defend, care for, and uphold him, and render him support, counsel, and help, to the utmost of their power, both by word and deed ; and maintain him in his position, in all that is due to his higher dignity and state as warden. And the warden aforesaid shall and ought to protect and defend, aid and love with all his power all the brothers, sisters, attendants, and dedicated, male and female, of the said hospital, in whatever place they be, and whatever their condition and state. And all this should be done in such a manner, that it will tend to the glory of Jesus Christ, and to the honour and dignity of the warden, brothers, sisters, and the whole family of the hospital. And if any brother, or sister,

or attendant, or woman, shall offend in the aforesaid matters, let the same receive from the warden such a punishment as he may think proper to inflict, with the consent of the said hospital or of a majority of the same.

VIII.

How the brothers ought to assemble for their meals,
and how they ought to keep silence in the re-
fectory while eating.

Also, that all the brothers of the said hospital, who have to eat in the refectory of the said hospital, are required to enter and be in the said refectory at the second ringing of the little bell, which is sounded at the hour for the meals of the aforesaid brothers, or at least when a blessing is asked on the food of the said refectory by the priest of the said hospital. And if any one shall disobey or shall be negligent, he shall have nothing to eat but bread with wine, and shall eat in the refectory with the other brothers. Save and except, if any had a good and reasonable excuse, let him be excused ; such excuse to be made, before he has eaten, to the brother who shall have been placed and deputed by the warden to keep and cause to be kept silence in the refectory of the said hospital ; such excuse to be in good faith and without deception.

IX.

THAT there shall be ordered and placed one of the brothers, who shall cause silence to be kept in the refectory; and that another shall be substituted for him by the warden or by his deputy, while that brother shall be absent.

And, because as the wise man saith, "in a multitude of words there wanteth not sin," * we will and strictly ordain that, by order and decree of the warden of the said hospital, one of the conventual brothers, who eat in the refectory of the said hospital, shall keep and cause to be kept silence on the part of all the brothers who eat in the said refectory. And all who eat in the said refectory shall and ought to obey that brother who has been deputed to keep the other brothers in silence, whilst they are eating in the refectory. And if it should come to pass, that, for any just cause, the said brother, placed to keep silence, could not be present at the eating time of the brothers in the said refectory to fulfil the said duty, he is bound to give notice thereof to the warden before the hour of eating, or to his deputy should the warden not be present; in order that the warden, or his deputy should the warden not be present, may cause the said duty to be done by some other brother, until he who was first appointed to that office shall return to his post. And if any brother, or attendant, or serving brother, should refuse or fail to obey the said brother in office

* Proverbs x. 19.

specially placed to keep silence, the said brother must present such offender to the warden, who is required to punish that offender in such a manner as may seem to him proper, considering the condition of the person, and the nature of the act and of the occasion.

And, the aforesaid orders must be carried out in the refectory at the time of meals and no other, and among the brothers who take their meals in the said refectory. And all the brothers who eat at the first table must, after thanks have been given to Jesus Christ, go out at once from the said refectory and not remain there; in order that they may not be in the way of the others who eat at the second table in the said refectory.

X.

THAT no brother, serving brother, or attendant shall, save for some lawful reason, eat anywhere but in the refectory.

Also, to avoid all excess in eating and all excess in drinking, and in order that religious discipline be observed and unity among the brothers and the dedicated of the said hospital kept up, we decree and will, that no brother, serving brother, or attendant of the said hospital, or any other person, shall eat or drink in the dormitory of the brothers of the said hospital on any occasion whatever. But, be it here understood, that the sick in the infirmary of the

brothers and those in the cells of the dormitory may receive medicine for the health of their bodies.

And, if any one should break this rule, the overseer of the infirmary is called upon to report the offender to the warden. And the warden shall inflict upon the offender such punishment as he may think proper, the nature of the offence having been duly weighed. This rule must not be considered to apply to the cook of the hospital, nor to any of the servants of the kitchen. The cook and all the servants of the kitchen are called upon to denounce and present to the warden all those who shall eat or drink in the kitchen, not of course including themselves.

XI.

THAT no present be taken into the refectory to any of the brothers, unless the warden himself has sent it; and that all the brothers in the said refectory use the same food and the same beverage.

Also, to avoid all cause of scandal and of discontent among the brothers of the said hospital, which cause is wont to arise and exist through presents brought into the said hospital, we will and decree, that no brother, serving brother, attendant, sister, or woman, or serving sister, or servant, shall introduce or aid in introducing for any one any present of food to be eaten in the refectory of the said hospital, when the

brothers are eating in the said refectory. Nor shall the steward allow any present to be brought or given to any one in the said refectory, whether of food or of wine. And, no one who eats in the said refectory can or ought to have anything else in the way of food or wine other than that which the brothers generally eat and drink in the said refectory.

And, should any one break this rule, let him receive such punishment from the warden as he shall think fitting to impose. Be it understood, that the warden himself can present and send into the said refectory one or more gifts to this person or those persons, whom he shall select at his pleasure. And, every brother and sister, serving brother and attendant, male and female, shall, as in duty bound by his vow of obedience, make complaint of the offender, whether the sender of the present or the receiver of the same. This rule shall not apply to the sick who shall eat or drink in the infirmary or in their cells, according to the prescription of the medical men and the authority of the hospital as aforesaid.

XII.

THAT an overseer of the infirmary shall be elected, and the nature of his duties.

Also, we decree that there shall always be and ought to be an overseer of the infirmary, who shall provide and attend to all things which shall be

necessary for the brothers, the sick, the attendants, and the serving brothers of the said hospital. He shall act wisely and discreetly, ever desirous to alleviate infirmity and recover health ; and he shall be chosen just as other officials are chosen. His office shall continue as long as shall seem fitting to the warden and chapter, or to the majority of the same, just as the rule is with respect to other officials.

XIII.

OF the election of chamberlain, and his office.

Also, we decree and ordain that one of the brothers be and ought to be chamberlain of the said hospital, through whose hands all money shall pass, from whatsoever source it may have come. And all the expenses of the said hospital shall be incurred by the said chamberlain, and he shall himself make entry of all income separately in an entry-book. And, in like manner, he shall write in another book of expenses and outlay all the expenses he has incurred. And such chamberlain shall every month, at the end of the month, make up the accounts of expenses and outlay, and place the same before two of the brothers of the said hospital, who shall be chosen for that duty by the warden of the said hospital. And, after that, the said accounts and balance-sheets of receipts and expenditure shall be read out in the chapter before the warden and the brothers, in the following manner.

The sums received and the sums expended shall be read out. And further, if it shall seem advisable to the warden and the brothers to draw up the accounts in another way (in order that the said expenses and income may be set forth particularly and distinctly), that it shall be done as they may require. And every payment and receipt ought to be through the said chamberlain, and that in the chamber of the said hospital well and truly, according to the usual custom ; and be there duly entered, according to what is said above. And the chamberlain shall, as in duty bound, thus act ; and should he neglect to do the aforesaid things, let him be punished in such manner as may seem right to the warden and the chapter, or to the majority of the chapter.

XIV.

THAT one of the brothers be secretary of the chamber of the said hospital, who shall write down the receipts and outlay in the same way as the chamberlain himself.

Also, we decree and ordain that one of the brothers of the said hospital be secretary of the chamber of the said hospital, and remain in the chamber with the chamberlain to write whatever shall be necessary in the said chamber. And specially shall he write in the required books all the receipts and expenditure as carried on by the chamberlain, and as the chamber-

lain himself shall write, only it shall be done, as far as may be, more fully. And should there be any want of cleanness, the warden and brothers shall order that the necessary improvement be made.

XV.

OF the election of the superintendent of pilgrims,
and his duties.

Also, we decree and ordain, that one of the brothers of the aforesaid hospital, who is gentle and devout, be pelegrianiere, to receive and manage and to place in beds all the sick who shall come, or be brought, or be led to the said hospital, should they require clinical care. And this shall be carried out, as shall appear right and proper to the warden and the said pelegrianiere to meet the requirements of the infirmity and necessity of the patients, according to what may from time to time be customary and the best to be done. And the said pelegrianiere shall be elected in the usual way, according as the other officials shall allege.

XVI.

THAT the pelegrianiere shall procure and strive to keep good servants, who shall devote themselves to the poor and sick.

Also, that the said pelegrianiere shall strive to have and to keep in the said hospital so many servants to wait upon the poor and the sick, as he shall will and

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order, or shall have ordered, in consultation with the warden of the said hospital. And, in accordance with the desire of the said warden, he shall strive to have the best, and most devout, and loving persons possible ; so that the attendance on the sick of the said hospital may be duly carried out ; and that the said duties be rendered and done by the said servants to the glory of God, and the honour of the house, and the merit of those persons who have given their property to the said hospital for the support of the aforesaid sick and poor.

XVII.

OF the due mode of managing the corn and pulse,
and how it should be kept, and by whom.

Also, we decree and ordain, that there be elected and deputed one of the brothers of the hospital, who shall, as in duty bound, receive the wheat, and all kinds of grain, and pulse, which shall be brought to the said hospital on any occasion whatever ; and he shall have entire charge of the granaries of the said hospital. The said wheat, grain, and pulse, shall be entered in the book of the said hospital, and that book shall be at all times in the possession of the chamberlain of the said hospital, in the chamber of the hospital. And he shall write down from whence it was brought, whether grain or pulse ; and he shall note the person who sent the said grain or pulse, and the occasion. And every year, on All Saints' Day, the said book

shall be read in the chapter before the warden and brothers, in which book is entered all the said corn and pulse which has been received during the year up to the said day. In like manner, there shall be entered in the said book all the wheat, and pulse, and all other grain whatsoever, which had been carried away; or, if it had been taken out from the said granary on any occasion, what quantity was removed.

And for the said granary there shall be made two locks with two keys, which keys shall not be alike, so that one of the locks cannot be opened or locked with the key of the other. And two brothers of the said hospital shall be elected, each of whom shall keep one of the two keys. And one of the aforesaid brothers shall not take away or measure out any portion from the said wheat, grain, or pulse, save in the presence of the other; but they both together shall measure or draw out the wheat, grain, or pulse, from the said granary, according as shall be required for the said hospital. And all that they draw therefrom or cause to be drawn they shall enter in the grain book, which shall remain in the charge of the chamberlain in the chamber of the hospital, as was above stated.

XVIII.

THAT there shall be chosen one to whom the wheat shall be given, and who shall see to the bread-making, and shall be superintendent of the bakers, and of those who sift the flour, and of those who attend the oven; and of the manner in which the instructions relating to the above matters shall be carried out.

Also, there shall be elected and deputed one, to whom the official appointed to receive the wheat and pulse (of whom mention was made in the aforesaid chapter) shall give out from the granary, in which the wheat is stored, twenty-five *moggias* of wheat, and those twenty-five *moggias* he shall see placed in the other granary, apart from the granary in which lies all the grain of the hospital locked up under two keys. And that official, to whom the said wheat shall be entrusted, shall screen, and dress, and send to the mill all such wheat; and have it ground and converted into flour, in order that bread may be made of it for the whole family of the hospital, in the manner that may seem to him most convenient. And he shall give out the wheat to the millers by weight, and shall receive back the flour from them by weight. And then he shall see to and take charge of the bread produced from the said flour, and it shall be his duty to give over the bread, when baked, to the steward, and cause him to acknowledge the same in writing.

And this said official shall be superintendent over

the baker, and those who sift the flour, and those who manage the oven. And the baker and they who attend the oven are called upon to obey the said official.

And, when the said twenty-five *moggias* of wheat shall have been expended, there shall be given and assigned to the said official the same quantity of wheat by those who keep the keys of the granary, more or less as shall seem fitting to the chamberlain, and in proportion to the wheat consumed by the family, they judging of such consumption. And he who shall have received the grain shall be answerable for the same to the chamberlain and the said officials, and give an account of whatever he has received, according to what has been afore said. And the two officials shall see that there be written down clearly in the corn account-book all the grain which shall be drawn out on the said occasion, or under any other circumstances. And the aforesaid plan shall be observed, according to the instructions above specified.

XIX.

THAT there be chosen one who shall have charge of the animals of all kinds, and their drivers; the nature of his duties, and how he must conduct himself in the aforesaid matters.

Also, we decree and ordain, that there be one of the brothers of the said hospital deputed and chosen to see to and have charge of the animals of the said

hospital,—the horses, and the mules, and the asses,—also of the servants who drive and manage them. He shall, in all things necessary, carefully watch over the said animals, supplying them with provender, with saddles for riding, and pack saddles, with bridles and shoes, and with farriers, as shall seem to him best ; and the said official shall be empowered to buy and sell animals, and to dismiss the ostlers and other servants, and to make such arrangements as may appear to him most useful for the interests of the said hospital.

And the said official shall do the aforesaid things with the knowledge of the chamberlain of the hospital, having in the first place consulted and arranged with him, or with the warden, or with his deputy should the warden be absent.

XX.

THAT there be chosen two of the brothers to take care of the property of the said hospital, as regards letting and selling the same, and how they shall carry on their duties.

Also, that there shall be chosen and deputed two of the brothers of the said hospital, who shall be officials, to look to and take charge of the possessions and real property of the said hospital, wherever they may be ; and to let the same at such rents as may seem to them just. And the said officials shall let the property to whomsoever they please, and set forth the conditions, and take it out of the hands of tenants, if they have not cultivated it properly, or not duly acted up to the

terms, or not paid regularly the fruits and rents as in duty bound. They shall, to the best of their knowledge and belief, do all that is to the advantage of the said hospital, always acting reasonably and justly towards all the workmen, and to those who are termed in law "inquilini" and "coloni," who are residents and inhabitants on the farms and possessions aforesaid; and this they shall do in such a manner as not to intrude upon the rights of others, nor to compromise the honour and integrity of the warden and brothers of the said hospital.

And all the lettings made by the said officials, and the agreements with the tenants and labourers, shall be entered in the rent-book in the chamber of the hospital. And of every renting a deed shall be entered at the chamber of the hospital in the presence of the chamberlain.

Thus are the said officials bound to act. And the said two brothers are strictly charged to find out all the lands, and other possessions, and goods, which shall be left or adjudged to the said hospital, and they shall report the same to the warden and to the brothers of the said hospital, to the utmost of their knowledge. And, in like manner, each and all of the brothers shall give information, as far as they know, of such matters for the benefit of the hospital and the poor.

And a note in writing shall be made by the chamberlain of the hospital, in the chamber of the hospital, of such things as the aforesaid hospital might with advantage do and devise, in a book specially set apart for such a purpose. And the said two brothers are further called upon to find out, to the best of their

power, all the possessions of the hospital of little worth, and which it would be to the advantage of the said hospital to sell, in order that there may be money for the necessary expenses, and to meet the wants of the sick, and the poor, and the foundlings, and the brothers and the family of the said hospital; and this report they shall put before the chapter, whenever it shall be necessary to sell any house or landed property. They, who have the oversight of such matters and inquire into them, must be best able to speak with accuracy about them. Still, nothing shall be sold, or in any way whatever alienated, without the knowledge and consent of the warden and chapter of the said hospital; and, if any one shall do to the contrary, he shall be punished as shall seem fitting to the warden and chapter of the said hospital; and the sale or other alienation so sold or alienated shall not hold, i.e. without the consent of the chapter; and, also, any promise which was made on such occasion shall be deemed of no worth.

XXI.

THAT the warden of the hospital shall send two of the brothers every two months to Sciano, Monteghisi, Chisure, and Melianda, and the districts round about; to see how the possessions and property are managed by the brothers and workmen there residing.

Also, we decree that the warden of the said hospital shall be careful to send, every two months, two of the brothers of the said hospital, to the districts of Sciano

and Le Serre, and to the town of Monteghisi and its neighbourhood, and to the districts of Chisure and Melianda ; who shall discreetly and diligently inquire into, and find out, and observe, the life, habits, ways, and rules, of the servants and brothers of the hospital, who shall be dwelling in the said districts and acting on behalf of the said hospital ; and how and in what manner they carry on the expenditure, and care for the business of the hospital. And they shall have regard to and scrutinize, so that they may well understand, how and in what way the property of the said hospital in the said districts is worked and cared for. And, they shall wisely and discreetly admonish all the brothers, servants, and labourers of the said hospital, who dwell in the said districts, that they fulfil their duties diligently and attentively, and carefully occupy themselves with all they are called upon to do and deal with for the use and benefit of the said hospital. And they shall examine and consider how far it may be advantageous to remove families or labourers from these said places.

And they shall, on their return to the said hospital, report and state to the warden all they observed in the said places. And the warden and the said two brothers shall meet the chapter of the said hospital, and the two brothers shall place before the chapter all that they noticed, and all that is required to be done as regards the same. And all that shall be determined and agreed upon in the said council, the warden afore-said shall see that it is carried out for the benefit of the hospital.

XXII.

AND the first time the said brothers visit the above-named places, they shall take with them a book, in which they shall write down all the possessions of the hospital there existing, with their boundaries.

Also, we decree that, the first time the said two brothers shall be sent forth to the said districts and places, they shall take with them a book, in which they shall write or cause to be written all the lands, and possessions, and goods, and chattels, of the said hospital, as shall be found by them in the said districts; also the boundaries and the condition of the said property. And, after so doing, they shall take the said book to the chamber of the said hospital, so that the warden and the brothers may examine the said book, whenever they may deem it necessary so to do. And the said book shall be in duplicate, so that one may always remain in the chamber of the hospital, and the other be taken to all places where it may be required. The said book shall be open to every brother of the hospital, to be inspected by him at his pleasure.

XXIII.

THAT no brother shall, except when required by duty, remain in the house of the Hospital of Sciano, Monteghisi, Chisure, Melianda, or Corsignano.

Also, we decree that, unless business require it, the brother shall not be constantly staying in the house of the aforesaid hospital in Sciano, nor in the house of Le Serre, nor in the house of Monteghisi, nor in that of Chisure, nor in that of Melianda, nor in that of Corsignano; and this we ordain to stay the expenses, which frequently take place on account of the long delays made by the brothers of the hospital in the said places. Such delays the brothers must avoid, the course above set forth being adopted, the said two brothers going to the said places according to instructions laid down in the chapter preceding this. And over this said matter the chapter, warden, and brothers of the said hospital are called upon to watch, so that all may be done for the wellbeing, and advantage, and benefit, of the said hospital.

XXIV.

AND twice every year, i.e. every six months, the warden of the hospital shall send to Santo Quirico and other places specified in this chapter, for the purpose of inspecting the houses and possessions of the said hospital, according to the manner and form specially set forth.

Also, we decree, that the warden of the said hospital shall send twice every year, i.e. every six months, two of the brothers of the said hospital, to the town of Santo Quirico in Osenna, and to the district and house thereof, and to the district of Val d'Orcia, and to the town of Corsignano and its district, and to the possessions of the said hospital which are in those said districts. And the said two brothers shall inspect the possessions and families of the said districts, and do all such other things for the benefit of the said hospital which are set forth in the previous chapter, in which chapter mention is made of the possessions and the families of the districts of Sciano, Le Serre, Chisure, Monteghisi, and Melianda. And, because the said hospital has more possessions and estates in the said districts of Val d'Orcia, Santo Quirico, and Corsignano than in the other aforesaid districts and places, our will and pleasure is, that in the said districts and places of Santo Quirico, Val d'Orcia, and Corsignano two brothers of the said hospital shall remain, to do whatever may be necessary for the best interests of the hospital. And one of the said two brothers shall decide

all questions on behalf of the hospitals in the said districts. And he shall write down all the revenues accruing to the said hospital in the said districts, from any source or sources whatever. And, also, he shall write down all the outgoings and expenses clearly and with care. And every month that brother, who decides disputes and makes up accounts in the said districts, shall draw up a balance sheet of incomings and outgoings, and enter the same in the book set apart for that purpose. And when the said brother shall arrive at Siena, he shall render, and show clearly, and with full particulars, i.e. to a nicety, the account of all the money paid in and all outlay, to the chamberlain of the said hospital. And, after that, the chamberlain shall cause the said account to be read, item by item, before the warden and the brothers of the said hospital in chapter assembled. And, the said two brothers, who go the round on the first occasion to make a stay, according to the manner specified, in the said district of Val d'Orcia, shall take with them a book, in which they shall write, or cause to be written, all the possessions belonging to the said hospital in the said districts wheresoever they may be, and their boundaries; according to what was said before in the chapter in which is laid down what course is to be followed in the districts of Sciano, Le Serre, Monteghisi, Chisure, and Meli-anda. And the said two brothers, who remain to administer justice in the said districts of Santo Quirico, Val d'Orcia, and Corsignano, shall be required to show their decisions, and all the books and all the writings, to those two brothers who shall be sent every six

months to the said districts, according to what has been laid down, at their demand and will. And, in like manner, they shall show all that shall be asked of them by the said two brothers, who shall be sent to examine into those things which have been done and settled in the said district. And that brother, who makes up the accounts in the said districts, shall enter in writing all the wheat, or other grain, and pulse, which he shall get together in the said district, by whatever means and on whatever occasion. And immediately that the gathering in of the grain shall have been completed, he shall carry an account, clearly written, to the chamberlain of the said hospital. And the chamberlain shall read out the selfsame entry of grain to the warden and the brothers, in chapter assembled, distinctly and clearly, after it shall have been entered in the book of the said hospital.

XXV.

OF the keys, and the charge of the cellar, and the pantry, and the place, in which the salt meat and other edibles are kept; that they shall be under the charge of the stewards; and of the course to be followed by the steward, and the way of relieving him when too heavily oppressed by work.

Also, we decree and will, that the cellar of the hospital shall have one key and no more, and the pantry one key and no more. And in the self-same

manner for the salt meat, the cheese and eggs, for the nuts and figs, and other fruits, one key shall be kept and no more. All which keys shall be in charge of the steward of the hospital, who shall have control over the brothers and the family as regards food, according to the usual custom. Save, that should it appear to the warden and chamberlain of the hospital, that the said steward is oppressed by too great fatigue, arising from the duties above specified and which attach to his office, they shall, at their pleasure, relieve the steward of his fatigue by giving the said things in charge to another; in such way as shall seem to them best for the good and advantage of the house and of the office of the said steward, and for the honour of the house, and of the warden, and of the brothers, and for the benefit of the poor.

XXVI.

OF not lying down in the infirmary of the brothers without fitting cause; and in what way the key of that infirmary shall be taken charge of.

Also, we decree, that no one shall lie down in the infirmary of the brothers, except the brother stationed there to watch over and attend on the sick. And the said infirmary shall be closed and the door always locked, so long as there is no sick person in it. The key of the outlet of that infirmary shall be held and carefully guarded by the chamberlain of the hospital,

in some place near at hand in the chamber of the hospital, and he shall give the same to the keeper of the infirmary, when required for the admission of the sick—but for no other purpose.

XXVII.

THAT the priests who reside in the said hospital be requested to be very diligent in giving penance and the other sacraments to the sick of the hospital, when called upon to do so by the keeper of the infirmary; and the keeper of the infirmary and the servants shall constantly urge the sick to receive penance and the other sacraments of the Church.

Also, we decree and ordain, that the priests, who are residing in the said hospital, be affectionately requested by the warden and brothers of the said hospital that, when called upon by the pelegriniere or any one of those attending on the sick, he shall administer penance of all sins, and hear and receive confession of sins; and this with respect to all and every one, male and female, who shall be patients of the said hospital. And the said priests shall give to the above-named sick the body of our Lord Jesus Christ, and all the sacraments of Holy Church, when requested and it shall seem fitting to do so. In the aforesaid matters the aforesaid priests shall be and ought to be diligent and attentive. And, in like

manner, the keeper of the infirmary, and the superintendent of pilgrims, and the servants, are in duty bound carefully and attentively to urge the sick that they confess their sins and receive the sacraments of the Church, according to the advice of the priests. And further, all attending on the sick shall be charged to be diligent and careful with regard to the aforesaid matters.

XXVIII.

THAT the warden, the chamberlain, the steward, and pelegrianiere of the said hospital be careful to see that the secular priests, who reside in the said hospital, be persons of good character.

Also, that the warden, chamberlain, steward, and pelegrianiere of the said hospital shall and ought to carefully see that the secular priests, who reside in the said hospital but are not brothers or novitiates of the said hospital, be good men and true, and of right bearing; and that they be discreet and diligent in caring for the sick of the said hospital, as regards the salvation of their souls. And that earnestly and attentively, with all discretion and devotion, they say and do their Office in the oratory of the said hospital, singing the masses and conducting the other Divine Offices, and celebrating to the honour and glory of God, and to the honour and glory of the hospital, and to the piety of the warden, the brothers, and the

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sick of the said hospital. And the aforesaid warden, chamberlain, steward, and pelegrianiere can allow to remain in the said hospital, or can remove, those secular priests who may be engaged in celebrating and saying the aforesaid Offices.

XXIX.

THAT one of the brothers be appointed distributor of the alms of loaves of bread, and the rules to be observed by him as regards the said alms.

Also, that one of the brothers of the hospital be appointed and deputed to act as giver and dispenser of the alms of loaves of bread, which are given and dispensed constantly to the families and degraded poor of the city of Siena, outside the aforesaid hospital; or to all those poor people, and families, and special persons, to whom it shall be ordered to give the said bread week by week. This brother shall enter or cause to be entered well, and in order, and discreetly, all those persons, and poor, and the families, on whom the said alms were bestowed; and the number of families and of poor, and the number of loaves required every week, according to instructions given him by the warden, and as has been heretofore customary; and this he shall do to the best of his power.

XXX.

OF the alms of broken bread to be given out by the pelegrianiere, and the course to be followed in such distribution.

Also, we decree, that the pelegrianiere of the hospital shall give, for the love of Christ, in charity all the broken bread, and the bread remaining from the sick and household of the hospital, and that which may be over from the table of the brothers and sisters of the said hospital, to the poor beggars who shall come to the said hospital. And the said alms shall be given one or two days every week, outside the gate of the hospital, or within, as may be directed by the warden and by the brothers of the said hospital. At which almsgiving the assistants of the pelegrianiere of the hospital shall help the said pelegrianiere and attend upon him, for the glory of God and the benefit of the poor.

XXXI.

TO give lodging and ease and help to the aged poor men of the city and district of Siena.

Also, we decree and ordain, that, of the poor of the masses who inhabit the city and county of Siena, they, who are of good family and descent, and come to or are brought to the said hospital, to receive whatever circumstances may offer them in their hour of great

want and distress, shall have and ought to have a servant, to make ready their beds and daily food and wait on them, so that they may not suffer from neglect, but receive all things that they may require, as far as the hospital can possibly supply them.

XXXII.

THAT the brothers of the said hospital, who reside and live outside the hospital at their own expense, shall come every Sunday to the hospital, and present themselves before the warden of the house or his vicar.

Also, we decree, that every brother of the hospital, who resides in the city of Siena, outside the hospital in his own dwelling, and is his own master living at his own expense, shall come every Sunday morning to the said hospital, when high mass is sung and said in the said hospital, and shall remain there until the aforesaid mass be ended. And, previous to his departure, he shall reverently present himself before the warden of the said hospital, or his deputy, should the warden not be present. And should any one fail to do so, he shall, as in duty bound, offer upon the altar of the said hospital, for each time, 12 Siena denari. And, when he makes the said offering of the said 12 denari upon the altar, he shall tell to the keeper of the altar the reason why he so offers.

XXXIII.

THAT the brothers of the said hospital, who live outside the hospital at their own expense, shall come and pay respect to the warden, as often as the warden or his deputy shall require.

Also, we decree and will, that all the brothers of the said hospital, who reside in the city, or outside the city, and live on their own means, shall come, 'as in duty bound, to the warden of the said hospital or to his deputy, should the warden not be present, as often as they shall be called upon to do so by the warden or by his deputy, either by letter or by message. And if any brother shall fail to do so, and so show himself disobedient, he shall receive and suffer such punishment as the warden may think proper to impose and order. Save, that should any one have a reasonable excuse he shall be heard fairly, no deception being practised.

XXXIV.

THAT the said brothers shall not eat out of their own houses, or the houses of the hospital, without permission of the warden or his deputy.

Also, that the said brothers, or any one of them, shall not eat or drink in the city of Siena, outside the houses in which they reside or outside the houses of the said hospital, without the permission of the

warden, or of his deputy should the warden not be present. And the warden shall punish any one breaking this rule, in such a manner as he may think proper, the condition of the offender and the nature of the offence being duly considered. Save, that he who may have a fitting excuse shall be heard by the warden, all being fairly stated and without deception, and such excuse shall be received if it be a legitimate one.

XXXV.

THAT the brothers of the said hospital shall not go outside the city of Siena without permission of the warden or his deputy, except there shall be cause for their doing so.

Also, that the said brothers, or any one of them, shall not go outside the city of Siena, without permission of the warden of the said hospital, or his deputy should the warden not be in the city. And the warden of the said hospital shall punish any offender in such manner as he may think proper, the condition of such offender being considered and where he went. But, should any have a legitimate excuse, the warden shall accept the same, provided it be satisfactory, given in good faith and without fraud.

XXXVI.

THAT the brothers of the said hospital shall not stop nor sit down in any public room where laymen assemble, without a fitting reason for so doing.

Also, that no brother of the said hospital shall go to, or make use of, or stay in, any public room where the laity assemble in the city of Siena. And should it be necessary for a brother to go to any such place on business for the hospital, or for his own private affairs, he shall not sit down in the room with the laity on any occasion whatever, but leave and go away as soon as he possibly can. And the warden shall impose and inflict on any offender such discipline and punishment as he may deem right, the condition of such offender and the nature of the offence being duly considered. Save, however, that whosoever shall have a legitimate excuse he shall be heard by the warden. And any brother is bound to bear witness against the offender in the aforesaid matters before the warden.

XXXVII.

THAT the brothers who reside in the hospital shall not go out of the hospital without permission of the warden or his deputy; and how far in certain directions they and the other brothers who live outside the hospital may go.

Also, that no brother of the said hospital shall go out of the said hospital, through the city of Siena,

without permission of the warden, or his deputy should the warden be away ; and he shall not go without a companion. Any brother, notwithstanding, can go as far as the house of Viviano d'Arrigo without leave, and to the house of Bencivenni di Ranuccio, and to the house of Chele del Travala, and to the Cathedral —provided no order had been given by the warden that the brothers should not go as far as the said places and within the said boundaries without permission. Any brother, residing outside the hospital in his own dwelling, can go in and out of his dwelling without leave and by himself, if the warden had not specially forbidden his doing so. And, whosoever shall offend in the aforesaid matters shall receive and undergo such punishment as may be imposed on him by the warden of the said hospital, the condition of the offender, and the nature of the offence, having been duly considered. Save, however, that he who wishes, in the aforesaid matters, to set forth his excuse, shall be heard by the warden, and such excuse shall be received, provided it appear a reasonable one. .

XXXVIII.

THAT the warden of the said hospital shall urge and admonish the brothers that they live not together in a quarrelsome spirit, nor with angry words.

Also, that the warden of the said hospital shall, as often and whenever he may think proper, admonish

and urge the brothers of the said hospital, in the chapter of the said hospital, and shall direct them to love and honour one the other, and be united in love and charity, as servants of God and religious men should do. And, that no one shall say to the other injurious or angry words, or quarrel, or create a disturbance or riot, and do any harm one to the other, by word or deed. And, if any, in the aforesaid matters, shall offend (which God forbid), let him receive such punishment from the warden as may appear to the warden right, the condition of the person, and the nature of the offence or of the sin, having been duly considered. Save, however, that the warden shall receive a legitimate excuse, touching the aforesaid, from any one who may wish to make it. And every brother, serving-brother, and servant, shall, as an act of duty, accuse before the warden all offenders, one or more, or before his deputy should the warden not be present.

XXXIX.

THAT the brothers or serving brothers of the hospital shall not enter the pelegrinaio in which are lying sick women, without the sanction of the warden and of the guard of the infirmary.

That no brother, servant, or serving brother of the said hospital, shall enter or go to the house of the women and of the sisters of the said hospital, i. e. the pelegrinaio in which are lying the sick women, on any

occasion, without permission of the warden of the hospital, or of his deputy should the warden be absent. He shall not go within the door of the said pelegrinaio. And, if any one break this rule, he shall have and receive such punishment from the warden of the said hospital, as the said warden shall deem it right to impose, the condition of the offender, the nature of the offence, and the circumstances, having been duly considered.

And a woman shall be posted, and deputed to guard the lattices of the said pelegrinaio, who shall not allow any brother, serving brother, or servant, nor any other religious, cleric, or lay, to enter within the said pelegrinaio, without permission of the warden of the said hospital, or of his deputy should the warden be absent. And, if the said woman shall allow any one to enter, notwithstanding the above orders, she shall receive such punishment as may be deemed necessary. And every woman, sister, and servant, shall, as in duty bound, bring a charge against any offender. Save, however, that it shall be permitted brother Lupo to visit his daughter, if at any time she be sick ; but even that only with permission of the warden, or of his deputy should the warden be absent.

XL.

THAT no priest of the hospital, without permission of the warden or of the deputy, shall enter the dwelling inhabited by the sisters, women, or novitiates of the hospital ; nor shall he hold any conversation with them—except priest Ugo.

Also, that no priest, who resides in the said hospital, shall go into the house in which dwell the sisters, and the women, and the females dedicated of the said hospital, without permission of the said warden, or of his deputy should the warden be absent ; except when any priest shall enter to hear the confession of some sick woman, or for any other sacrament of the Church which shall be required for the sick.

And no one of the said brothers shall go to the lattices of the said hospital, to talk with any woman, foundling, or young girl, or female servant of the said hospital, without the aforesaid permission. And, if any priest shall offend in the aforesaid matters, the warden of the said hospital shall expel and turn him away from the said hospital, and not allow him, from that time forward, to stay in the said hospital. This rule shall not apply to Master Ugo, priest and brother of the said hospital, who shall go about the said house whenever sent for, and whenever he may think proper to do so, without asking any permission whatever.

XLI.

THAT no brother, priest, or servant, in the said hospital, shall talk with any female in any covered place.

Also, that no brother, servant, or priest, or any other, shall talk with any female in the said hospital in any covered place, or in any secret place. And the warden of the said hospital shall inflict on any offender such punishment as he may think proper. And, in like manner, he shall administer to the woman, when found guilty, such punishment as he may deem necessary.

XLII.

THAT no brother, servant, or serving brother shall, without permission of the warden or his deputy, go into the dwelling of any woman of the hospital who has not a husband.

Also, that no brother, servant, or serving brother of the said hospital, shall enter the house of any woman of the said hospital who has not a husband, without permission of the warden, or his deputy should the warden be absent. And he, who shall break this rule, shall receive such punishment as shall be inflicted upon him by the warden of the said hospital.

XLIH.

THAT no priest of the said hospital shall enter the house of any brother of the hospital who has a wife, or daughter, or family, so long as there is no one sick there. When any one is sick, then, with permission of the warden or his deputy, he may go to the house. This rule does not apply to Master Ugo.

Also, that no priest of the said hospital shall enter the house of any brother of the said hospital, who has a wife, or daughter, or young girl, on any occasion, without permission of the warden of the said hospital, or of his deputy if the warden be absent from the said hospital ; save when he has to go on account of the sickness of some woman, daughter, or young child. And if, on the said occasions, it be necessary for some priest to enter the aforesaid houses or any one of them, he must go with the consent of the warden, or of his deputy should the warden not be in the said hospital. Be it understood, however, that it is lawful for priest Ugo, our fellow brother, and for the warden to go about and enter the said houses, any one of them, when they shall think proper, and there shall be necessity for their so doing.

XLIV.

THAT no woman or sister, deputed to receive the sick, shall receive any one without authority from the warden or his deputy.

Also, that no woman or sister, who has been deputed or shall be deputed to receive and take care of sick women, shall receive into the said hospital any sick woman without authority from the warden, or his deputy should the warden be absent. And whosoever shall break **this** rule shall receive such punishment from the warden as he may think proper to impose, the condition of the offender and the circumstances having been duly considered.

XLV.

THAT no person, coming for the purpose of the sick, shall be permitted to sleep in the pelegrinaio or to eat there.

Also, since it often occurs that some persons, who come to the said hospital, forthwith eat, and lodge, and sleep with the sick men or sick women who may happen to be patients in the said hospital, by which means the said hospital incurs a pressure and expense, which ought not to fall on its revenue ; we decree and require, that the guardians of the two infirmaries for male and female patients shall not allow any person

or persons, who come to visit the sick men or sick women, to eat, sleep, or lodge with any sick man or sick woman in the said hospital. Save, that permission may be given to any person, who shall visit a sick man or a sick woman in order to bring food or drink to them, and to assist or comfort them. And, if any guard of the sick of either of the infirmaries shall allow any such irregularity touching the aforesaid matters, he shall receive from the warden such punishment as he may think proper to impose, he (the warden) having full knowledge of the matter, and being well assured of the guilt of the accused.

XLVI.

THAT the brothers and servants attending on the sick men and sick women shall procure for the patients such nourishment as may be necessary for them, and give over whatever may remain, after they have eaten, to the pelegrianiere.

Also, we decree, that all the officials and servants, who shall be placed and deputed to give food to the sick and wait on them, whether male or female, in the two infirmaries, shall at a fitting and suitable time make ready and give to such sick food, which they know to be beneficial to the said sick, according to their complaints; especially bread and wine, and in quantity which is customary and enough. The sick shall be provided according to their requirements.

And, when the sick have eaten, the fragments and remains shall be gathered up and given over to the pelegrianiere of the said hospital. And the servants waiting on the women shall give over their broken food to that female who has been appointed to take charge of it ; and she shall give it to the pelegrianiere, who shall dole all out to the poor and to the beggars who shall come to the said hospital. And also, the above-named servants and officials shall carefully watch, so that no sick person, male or female, hide away secretly bread or any other food. And if any official or servant, male or female, neglect so to do and observe, he or she shall receive such punishment as shall be awarded by the warden of the said hospital, the condition of the offender, the nature of the offence, and the circumstances under which it was committed, having been duly considered.

XLVII.

THAT a woman shall be appointed to teach the young girls and female servants of the hospital how they ought to conduct themselves in the duty and service they are called upon to do.

Also, we decree and ordain, that one of the women of the said hospital or of the sisters, be deputed and placed to teach, admonish, and direct, all the young girls and young servants of the said hospital, that they carry on the duties they have to perform indus-

triously and attentively. And a part of her duty shall be, to present to the warden any one or more of the young girls or young servants who do not fulfil those duties to which they are bound. And, having so done, the warden shall, as regards the aforesaid matters, proceed against those who are disobedient as has been before declared ; the condition of the person and the nature of the case having been duly considered.

XLVIII.

THAT no woman being a dedicated sister of the said hospital, who dwells or shall dwell therein, shall go out of the hospital into the city without the permission of the warden, or other person who shall have authority to give leave ; and she shall not go alone.

Also, it is our will and decree, that no woman, being a dedicated of the said hospital, who dwells or from this time forward shall dwell in the said hospital with the other female dedicated, shall go forth from the said hospital into the city, without permission of the warden of the said hospital, or of his deputy should the warden be absent ; or of that woman or those women of the said hospital, one or more, to whom the warden shall entrust power to give permission to the other women to go forth from the said hospital into the city. And further, that no woman, a dedicated, can go forth from the said hospital into the city

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without a companion, who must be one of the female dedicated of the aforesaid hospital. And whosoever shall break this rule shall undergo such punishment as the warden of the said hospital shall inflict upon her. And whenever any one of the said noviciate women shall ask permission to go to any place outside the said hospital, she shall name the place to which she wishes to go, and for what purpose ; otherwise no permission shall be given her. And every woman of the said hospital shall, as in duty bound, report to the warden any one or more who shall break this rule.

XLIX.

THAT the women deputed to guard the sick women shall, on the death of any sick woman, make over to the chamberlain of the hospital all the property they shall find in the hospital, that belonged to the deceased.

Also, we decree, that whenever any sick woman in the pelegrinaio shall die, the women, who are set apart and deputed to watch over the sick, shall forthwith, without delay, gather together everything they can find in the said hospital of the property of the woman deceased. And, after the burial of the said woman, all the property so found shall be handed over to the chamberlain of the said hospital. And any woman who shall fail so to do, let her undergo

such punishment from the warden of the said hospital as he shall think proper to direct, the nature of the offence and the condition of the offender having been duly considered. And no other woman or servant, except the said officials of the said hospital, shall take or possess any of the property which belonged to any woman who died in the said hospital. And whosoever shall break this rule shall be punished in such manner as may seem right to the warden of the said hospital.

L.

OF the keeper of the keys of the doors of the cellar, and of the other doors on the side of the Valle Piatta, and of the guardianship of such keys.

Also, that all the keys of the doors of the cellars of the said hospital which lead to the Valle Piatta and to the charcoal-house, and the keys of the vault, shall be kept by the chamberlain in the chamber of the said hospital; and shall not be taken away from thence without permission of the warden of the said hospital or his deputy. And, should it be necessary to take the said keys or any one of them for some requirement of the said hospital, they shall, after such use, be replaced in the said chamber under charge of the said chamberlain. And, it shall be the duty of the chamberlain of the said hospital to pay attention to those doors which lead into the Valle Piatta; the said doors, we mean, of the cellars and houses of the said

hospital, which are on the outside face of the hospital, and never need to be opened. There must be no removal of the wooden protections of the said doors, not even from one of them.

LI.

HOW he who is notary of the hospital shall take oath; and what things he ought to have in his office.

Also, that whosoever shall be notary of the said hospital, and shall eat and sleep in the said hospital, the same shall take oath, that he will do and perform well and truly all that his duty shall require him to do for the said hospital, and for the warden, and brothers, and women, and servants, of the said hospital. And all the papers he shall draw up for the said hospital he shall enter in an abridged form in a book, and that, as soon as possible after that the questions, promises, agreements, obligations, and all other things that a notary has to reduce to writing, have been settled. And the said book shall remain in the said hospital in charge of the chamberlain, in the chamber of the hospital, and from thence no one shall remove it on any occasion, on the plea that the notary had quitted the said hospital. And the said notary shall keep secret whatever is said to him in confidence by the warden or by the brothers. And all other matters the said notary shall keep secret, which in his con-

science he knows ought not to be divulged. And he shall not make, nor cause to be made, any document or documents to the injury and loss of the said hospital. All this he shall promise to observe in good faith, without fraud. And if he shall perceive anything which would cause loss or tend to the dishonour of the warden, the brothers, or the women of the said hospital, he shall, as in duty bound, tell and lay open such matter to the warden as speedily as possible, in good faith without fraud.

LII.

WHAT persons of the said hospital can be present in the chapter, and what persons cannot; and how the chapter is to be conducted.

Also, we decree and will, that no one who wears the sign and dress of the said hospital, if he has not in person, and all his property, been dedicated to the said hospital, can have or ought to have any office in the said hospital; nor can he come to the chapter, nor remain when a chapter is held, unless he had been invited to the chapter by the warden of the said hospital, or had received office from the warden himself. And the warden of the said hospital can and has power to invite and cause to be invited to the chapter whomsoever he pleases, and as often as he pleases. And further, he can give office in the said hospital to whomsoever he pleases, as often as he

pleases, and in such way as to him shall seem convenient for the best interests of the said hospital, due regard being paid to usance.

LIII.

THAT no chapter can be held without the consent of the warden.

Also, that the brothers of the said hospital cannot hold a chapter, nor carry on any ordering or arranging the affairs of the said hospital or of the brothers, without the consent and approval of the warden of the said hospital. And if anything be done contrary to this rule, no value shall attach to such act, nor will it hold good in any way whatever.

LIV.

THAT no one shall be received as a brother of the aforesaid hospital, to live at the expense of the said hospital, if he has not dedicated to the said hospital himself and all his property.

Also, that no one can or ought to be received as a brother of the said hospital, unless he who is received shall give to the said hospital himself and all his goods, without exception or reserve. And if there be any one who shall act in opposition to this rule, either publicly and openly, or secretly, the said

hospital shall not be called upon to keep any promise or compact made with him ; so far from that, the offender shall be expelled from the said hospital, and be stripped of the dress and sign of the aforesaid hospital. And let this rule be read to every one who may wish to become a brother of the said hospital, before he be received. And this rule shall apply to the future and not to things past.

LV.

OF the manner and the form of admonition and correction and punishment of the brothers, servants, and serving brothers of the said hospital, who shall have committed grave offences.

The will of the warden and of the brethren, servants, and serving brothers, of the said hospital, acting with one accord, is, that every brother shall live and bear himself honestly, discreetly, and prudently, both in unity and fraternity one with another, and shall love and fear our Lord Jesus Christ, and the Blessed Virgin His Mother, and all the Saints, and shall honour the poor of the hospital, and watch over them, and abstain from all sin and excess to the very utmost. And that all the brothers of the said hospital, who are married, shall remain and live with their wives honestly, wisely, peacefully, and discreetly, and take care not to do wrong with any other women, and abstain from all other sins. And should it happen that any one of the

brothers (which God forbid) of the said hospital, by instigation and temptation of the devil, commit any sin or fault mortal or abominable, which in any way shall come to the knowledge of the warden of the said hospital, the warden of the said hospital shall secretly, and privately, and discreetly, and wisely, admonish the sinner to correct, chasten, and constrain himself, touching the said sin or fault committed, in any way or manner which shall serve to make him better. And if, by these means adopted by the warden, the sinner and delinquent shall amend, and deeply lament his sin, and from that time forward shall cease to do the same, it shall be well, and no further proceedings be taken, the offender undergoing such punishment as may be deemed necessary. But if the offender, after being reprimanded and admonished by the warden in the aforesaid manner, shall not cease from such sin and fault, but shall again commit the same sin and fault, notwithstanding the correction, reproof, and admonition, administered by the warden; the aforesaid warden shall again wisely, discreetly, and efficiently, in the presence of four brothers of the said hospital, two conventual, and two others who live outside the said hospital, reprove, admonish, and correct the offender for his sin and fault committed; and shall also declare, in the presence of the said brethren, that the said brother, after the first correction and admonition, did not alter and keep from the offence of which he had already been guilty. And the warden shall this time say to the offender and delinquent, in the presence of the said four brothers, whatever he may

deem necessary by way of warning. And the said correction and admonition shall also be expressed by the said four brothers, in such way as may to them seem most fitting. And, further, there shall be inflicted upon the offender, for the sin committed, such punishment as the warden shall consider applicable to the state of mind of the said offender with respect to his sin. And if, through the means specified, the said offender shall reform and restrain himself from the sin committed, well ; in such case no further proceedings shall be taken. But if the offender, by the means specified and when the said form above set forth has been observed, shall not abstain from the sin committed, for which, according to the aforesaid manner, he has been corrected and admonished, as has been stated above ; in that case the warden aforesaid shall call together the chapter of all the brothers of the said hospital who are living in the city of Siena, or the majority of them, as may to him seem necessary. And in that assembled chapter, in the presence of the brothers who are members of the said chapter, the said warden shall say and set forth the monition and correction which shall be exercised towards the said brother who has offended, in order that he may leave off and forsake the said sin or fault. And, also, further to correct, admonish, and restrain the said transgressor as far as possible from his sin, in the presence of the brothers constituting the chapter, such warning and threatening, as they shall consider proper, shall be wisely and discreetly declared. And, if the said transgressor shall upon this abstain from and desert his

sin, well ; no further proceedings shall take place. At the same time, be it understood, that the warden shall ordain, apply, and command, such penance and discipline as he may consider necessary, and such as the sin, and fault, and condition, of the transgressor may require. And if, after all the means above named have been tried, according to the manner and form aforesaid, the transgressor so admonished and corrected shall be so bound by the chains of the devil, that from such sin and fault he will not withdraw himself and altogether abstain ; then shall the warden of the said hospital call together, in the said hospital, a general chapter of all the brothers of the said hospital, or at least of all the brothers he can possibly collect. And there, in the presence of the delinquent and offending brother, the said warden shall say and state before the said brothers the sin or sins committed, one or more ; and how, according to the form and manner aforesaid, correction, admonition, chastisement, and constraint were exercised ; and that, notwithstanding those means, the transgressor would not restrain and cease from his sin or sins, fault or faults. And the warden shall put before the said brothers all that was said, or done, or devised, by him to keep the said offending brother from the said vice or sin. And, when such has been set forth, the chapter of the said brothers, together with the said warden, shall judge and sentence the said offending brother, and order such discipline, penalty, and punishment as ought to be given, imposed, and exercised upon the said offending brother for the sins committed. He shall be imprisoned ; or

he shall be deprived of the dress and mark of the said hospital; and all share in the goods of the said hospital; or he shall be expelled from the said hospital; or dealt with in any other way that to the said warden and chapter may appear fitting. And, whatever shall be decreed and ordained by the said chapter, or by the majority thereof together with the said warden, shall be carried into execution by the warden, aided by wise counsellors.

LVI.

OF the obedience to be rendered to the warden, and how his orders are to be observed by every person of the said hospital; and how those who offend shall be punished.

Also, that every brother, serving brother, and male servant, and every woman, female servant, and dedicated, whosoever she may be, and all who in time forward shall be admitted to the benefits of the said hospital, shall obey and ought to obey the warden of the said hospital for the time being, or who shall hereafter hold that office; and they shall observe and obey all the orders made by the said warden in council with the chapter of the said hospital, or with a majority of the chapter, expressed by word of mouth or in writing; such commands not being against the salvation of the soul. And he or they, who shall do to the contrary of this rule, shall receive, and suffer, and bear, such discipline and punishment as shall be imposed and ordered

by the warden, with the consent and counsel of twelve brothers of the said hospital, viz. of six conventuals and six of those who live outside the said hospital. Which twelve brothers shall be chosen by the warden, chamberlain, pelegriniere, and the steward of the said hospital, acting in good faith and without fraud ; and the electors shall themselves be in the council of twelve. And all that shall be done by the said twelve brothers together with the warden, or by the majority of them, and decreed and determined, shall be carried into execution. And the warden and all the brothers of the said hospital shall be bound, in virtue of holy obedience, to do, and consult, and carry on duty, both in word and deed, with due regard to the honour of the warden and brothers of the hospital, and no act of disobedience shall go unpunished.

LVII.

THAT the warden of the hospital shall six times in the year wait on the poor, the sick, and the foundlings ; and of this there shall be given due public notice.

Also, we decree that, in honour of God and the Blessed Virgin Mary, the warden of the said hospital shall wait upon the poor, the sick, and the foundlings, male and female, and place before them, six times every year, the various dishes for their meal ; and this shall take place in the morning at the hour of refec-

tion on the following days :—the first, on the day of the Feast of the Resurrection of our Lord ; the second, on the Feast of Pentecost ; the third, on the Feast of St. John, which is held on the first Sunday of the month of May ; the fourth, on the Feast of St. Mary, in the month of August ; the fifth, on All Saints' Day, in the month of November ; the sixth and last time, on Christmas Day. And in testimony and confirmation that all that has been said was duly carried out, the proceedings shall be verified by the application of the seal of the hospital to a document recording the same.

LVIII.

THAT the property of the hospital shall not be sold without the authority of the warden and chapter, or of a majority of the same.

Also, we decree and will, that no possession or real property belonging to the hospital shall be sold, alienated, or exchanged, or in any way disposed of, without the consent of the warden, the brothers, and the chapter of the said hospital, or of a majority of the same. And, should anything be done contrary to this rule, it shall not be of any worth, nor shall it be in any way valid, to the prejudice and loss of the said hospital, or of its poor. Nothing whatsoever so done shall hold good, but, being contrary to the words of this chapter, it can be revoked by the warden and chapter of the said hospital.

LIX.

THAT neither the warden, nor any brother, can go outside the hospital without the badge of the said hospital.

Also, that the warden of the said hospital, or any brother of the said hospital, shall not go out of the said hospital into any part of the city of Siena without the mark and dress of the said hospital; and on him, who shall break this rule, the warden shall inflict such punishment as he may think right, the condition of the person and the nature of the circumstances having been duly considered.

LX.

THAT every person of the said hospital shall undertake the particular duty which shall be assigned to him.

Also, that every brother, servant, and serving brother, and every woman, sister, and serving sister shall receive, do, and undertake any duty which shall be assigned to him or her, provided that the order has been given by the warden and brothers of the said hospital. And, if any shall refuse to do the duty appointed according to what has been said, whether male or female, let the offender receive and undergo penance and discipline from the rector of the said

hospital, as he shall think proper to impose and direct; the condition of the person, and the nature of the case, and the cause of disobedience having been duly considered.

LXI.

THAT the said Constitutions shall be written for the educated and also for the common people, and the books containing the Constitutions shall be duly sealed.

And also we, in conclusion, decree and will, that all the aforesaid orders, statutes, constitutions, and provisions shall be written in a book of kid or sheep parchment, for the educated; and in another book of like material, for the common people. And both books shall be sealed with the seal of the chapter of the said hospital, according to what has been laid down in another chapter concerning the seal of the chapter, so that they who know grammar, and other learned persons, may have full and clear understanding.

OATH OF OBEDIENCE.

The following deed is the voluntary act of the brothers of the hospital whose names are recorded in this book. They hereby promise and swear to observe the statutes, and never in any way to disregard the same. This declaration was executed and sealed in the month of May, 1305, and made public by the hand of Master Agnolo Ducci of Siena, notary; as also appears in another book written by the hand of the said Master Agnolo, and published under his hand and seal.

All the above written ordinances, statutes, provisions, and constitutions, were read and published in a general chapter and convocation of brothers, attendants, and serving-brothers of the Hospital of Holy Mary of Siena, standing in front of the steps of the Cathedral. They were drawn up at the said hospital by the order of the reverend and learned personage, Master Restaurus, warden and administrator of the said hospital; and confirmed and approved by the aforesaid Master Restaurus, warden and administrator of the said hospital, in the presence and with the consent of the chapter formed of the undersigned brothers, serving brothers, and attendants of the said hospital; and by those brothers, serving brothers, and attendants, together with the rector, were unanimously

and with one accord accepted, no one opposing. All the said brothers, serving brothers, and attendants promised, and, in the presence of the said warden, bound themselves by an oath and in virtue of holy obedience, to keep for ever all the above-said statutes, ordinances, provisions, and constitutions in every possible way, according to their form, order, and tenor. And, for the greater security and confirmation of the aforesaid, they decreed that the seal* of the chapter of the said hospital should be placed to the aforesaid constitutions, ordinances, provisions, and statutes, and that all the aforesaid should be published by me Angelus, notary; the witnesses being Priest Ugolino, formerly Jannis, Priest Meo Jacobi, Guillelmo Pietri, and Durazzo Ranieri, in the year of our Lord 1305, and the 3rd Indiction,† on Sunday the 2nd of May.

The following are the names of the brothers, lay brothers, and attendants.

PRIEST UGO UGONIS.

BROTHER CARDUCCIUS FREDERIGHI.

BROTHER MINUS GHINI.

* The seal of the hospital represents the Virgin seated with a babe extending one arm, the other at rest. In her right hand are steps surmounted by a cross. The wording as follows:  S. RECTORIS ET CAPITULI HOSPITALIS PAUPERUM BEATE MARIE VIRGINIS D. SENIS.—H. P. W.

† Papal Indiction begins January 1, A.D. 313. The year A.D. 1 is therefore the fourth year of Indiction. Hence the following rule:—Add 3 to the year and divide by 15, the remainder will be the year of Indiction.

$$\frac{1305 + 3}{15} = \frac{1308}{15} = 87, \text{ with remainder } 3. \text{—H. P. W.}$$

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BROTHER SALVUCCHIUS AMICHI.
BROTHER VIVIANUS RUBERTI.
BROTHER PEPO THALOMEL.
BROTHER THURCHIVS GREGORII.
BROTHER BONSIGNORE.
BROTHER JONTINUS, Clerk.
BROTHER RANERIUS BENENCASE.
BROTHER PAGNIUS COMPAGNI.
BROTHER BARNASSINUS ORLANDI.
BROTHER MINUS CENNIS.
BROTHER MINUS JACOBI.
BROTHER VANNES BINDI.
BROTHER BERNARDUS, who lives at Ovile.
BROTHER JOHN, of St. Mimiliano.
BROTHER BALDUS ILDEBRANDINI, of Chuna.
BROTHER ORLANDUS, of Seravalle.
BROTHER DUCCIUS THOSE, of Tottanerio.
BROTHER RANERI.
BROTHER BARTALUCCIUS INGHILBERTI.
BROTHER JOHN ILDEBRANDINI, who lives at Monte Ghisi.
BROTHER SCHIAVINA PEDONIS, of Serris.
BROTHER COMPAGNUS, of Serris.
BROTHER ORLANDINUS, of Serris.
BROTHER GHERARDUS, of Thocchi.
BROTHER LANDUS, of Petriolo.
BROTHER UGOLINUS, of Casamaggiore.
BROTHER TOMAGIUS TRACCIE, of Grosseto.
BROTHER PIERUS, of Presciano.
BROTHER NICCHOLA, of Nebbina.
BROTHER BERNARDUS, of Berardengha.
BROTHER VANNES MARTINI, who lives at Tresse.
BROTHER JACOBUCCIUS, of Monte Peschali.
BROTHER JOHN, of Serris, who lives at Bozzone.

BROTHER BALDUS BENCIVANNIS.

BROTHER ARRIGUS, of Corsignano.

BROTHER JANNES BIANCHI, of Montechiaro.

Attendants.

DONATUS, of Farnetella.

CONTADINUS, of Corsano.

DOMINICHUS.

GARARDUCCIUS CRESCENTII.

DECLARATION OF OBEDIENCE.

In the year of our Lord (1305) and day of Indiction aforesaid, on the sixth day of the month of June, the aforesaid ordinances, constitutions, and provisions, were read in the presence of the Reverend Master Restaurus, Warden and Administrator of the aforesaid hospital, and of the brothers of the said hospital named below, called together in chapter at the said hospital, in the refectory of the said hospital, by order of the above-named warden according to custom, by me Angelus Ducci, notary scribe of the hospital. And they were approved and confirmed by the undersigned warden and brothers, unanimously and with full accord, no one dissenting. The said brothers promised and professed, under the bond of an oath and in virtue of sacred obedience, to observe for ever, in every way possible, the above-said statutes, provisions, constitutions, and ordinances, according to their form and tenor. And for the greater caution, corroboration, and certitude, they agreed that the seal of the

chapter of the said hospital be applied to the aforesaid constitutions, ordinances, and statutes ; and that all the aforesaid be published by me Angelus, notary. In witness whereof were called Meo Jacobi, priest ; Durazzo Ranieri, and Guillelmo Petri. The names of the brothers above referred to are as follows :—

BROTHER JUNCTA VENTURE.
BROTHER LUPICINUS LUPI.
BROTHER SYMON JOHANNIS, of St. Mimiliano.
BROTHER BICCIUS ARRENGHERII, of Radi.
BROTHER CASELLUS GUINELDI.
BROTHER JOHANNINUS VERNACCII.
BROTHER RANERIUS ASSALTI, of Rigoscello.
BROTHER CONSOLUS ANSELMI.
BROTHER ACORSINUS VENTURE.
BROTHER GUIDO UGONIS.
BROTHER BIANCHUS JANNIS.
BROTHER JACOBUS RANUCCII.
BROTHER SOZZUS RANUCCII.
BROTHER GUARNERIUS GUERINI.

I, Angelus, son of the late Ducci of Siena, now scribe of the said hospital, was present at the confirmation and approval of the said ordinances, constitutions, provisions, and statutes ; and I read them all publicly and openly, in the presence of the aforesaid warden, brothers, and attendants in convocation assembled ; and I have read publicly and signed with my usual signature all the aforesaid, by order of the above-named warden and brothers.

APPENDIX.

Old Hospitals in England still used as Homes of the Poor and Afflicted.

Locality and Name.	Objects.	Income.
NOTTINGHAM— Plumpton's Hospital ..	Master, 13 widows, and out-pensions	£ 879
HOXTON— Aske's Hospital .. ..	.. .. .	3550
WESTMINSTER— Emmanuel Hospital ..	.. .. .	3699
HIGHGATE— Sir R. Whittington's	Tutor and 24 almspeople	4868
MILE END ROAD— Bancroft's Hospital ..	For old members of Drapers' Company ..	4066
REGENT'S PARK— S. Katharine's Hospital	Master, and 3 brethren, and 3 sisters	5801
BLACKHEATH— Morden College	Treasurer, chaplain, and decayed merchants ..	5121
GATESHEAD, Durham— Hospital of K. James	Master and 13 brethren	525
GREATHAM, Durham— Hospital	Master and 13 brethren	1486
SHERBURN, Durham— Hospital	Master and brethren, &c.	3138
FELSTEAD, Essex— Hospital	Chaplain and 6 alms- people, &c.	627
GLOUCESTER— S. Bartholomew's Hos- pital .. .. .	.. .. .	1068
Sir T. Rich's Hospital	.. .. .	1152

OLD HOSPITALS IN ENGLAND—*continued.*

Locality and Name.	Objects.	Income.
WINCHESTER—		£
S. Cross' Hospital ..	Master, chaplain, and 13 brethren.. ..	1088
GUILDFORD—		
Trinity Hospital ..	Master and poor men and women	663
EAST GRINSTEAD—		
Sackville College ..	Warden and poor persons	216
BALSALL (Hampton-in- Arden, Warwick- shire)—		
Lady K. Leveson's Hospital	Master and inmates, &c.	1420
WARWICK—		
Earl of Leicester's Hos- pital	Master and 12 poor men	2015
HEYTESBURY, Wilts—		
Lady Hungerford's Hospital .. ..	.. ..	1372
SALISBURY—		
Emily and Bishop Bar- rington's Hospital ..	Chaplain, brethren, and sisters	246
FROXFIELD, Wilts—		
Duchess of Somerset ..	.. ..	2369
WORCESTER—		
S. Oswald's Hospital ..	.. ..	1681
KIRKBY RAVENSWORTH, York—		
Dakyn's Hospital ..	2 wardens and 24 people	1233
KIRKLEATHAM, York—		
Hospital	Chaplain and 20 poormen and women.. ..	1621
HUNSWORTH, York—		
Archbishop Holgate's Hospital	Master and 20 brethren and sisters	2127
LEEDS—		
Harrison's Hospital ..	.. ..	859
WADDINGTON, York—		
Hospital	Chaplain and 10 poor widows	649
SHEFFIELD—		
Earl Shrewsbury's Hospital	Governor and 36 poor men and women ..	1800

OLD HOSPITALS IN ENGLAND—*continued.*

Locality and Name.	Objects.	Income.
THORNTON, York— Viscountess Lumley's Hospital	For poor men and women	£ 576
BIDEFORD— S. John's Hospital ..	.. .. .	299
DONNINGTON, Berks— Hospital .. .. .	.. .. .	400
NEWPORT PAGNELL— Queen Anne's Hospital	Master and 6 poor men and women	261
CAMBRIDGE— Addenbrooke's Hospital	.. .. .	938
CHESTER— S. John's Hospital .. } S. Giles' ,, .. }	.. .. .	608
REPTON, Derby— Sir John Port's Hospi- tal and School ..	.. .. .	2568
EXETER— S. John's Hospital ..	Chaplain and poor, &c.	677
HEREFORD— Price's Hospital .. ..	.. .. .	422
LEDBURY— S. Catherine's Hospital	Master and 24 poor people	1687
CHIPPING BARNET— Jesus Hospital .. ..	.. .. .	273 now 600
CANTERBURY— Eastbridge Hospital ..	.. .. .	512
S. John Northgate Hospital .. .. .	.. .. .	410
GREENWICH— Earl Northampton's or Trinity Hospital ..	.. .. .	2525
ROCHESTER— S. Catherine's Hospital	.. .. .	406
LEICESTER— Trinity Hospital ..	.. .. .	837
Wigston's ,, ..	.. .. .	505
HEMSWELL, Lincoln— Hospital of Spittle-on- the-Street	Master and poor persons	820

OLD HOSPITALS IN ENGLAND—*continued.*

Locality and Name.	Objects.	Income.
NEW SLEAFORD, Lincoln—		£ ^s
Sir R. Carr's Hospital	For poor men	700
NORWICH—		
Great Hospital or King Edward VI.	Hospital and other purposes	5830
(Other Hospitals.)		
NORTHAMPTON—		
S. Thomas' Hospital ..	Minister and 19 poor women	785
ROTHWELL, Northants—		
Jesus Hospital	Principal and 24 poor men	743
NEWCASTLE-ON-TYNE—		
S. Mary Magdalen Hospital	Master and 3 brethren ..	983
S. Mary the Virgin ..	Master and 6 brethren ..	41
Jesus Hospital	Master and 41 brethren	579
WEST RETFORD—		
Trinity Hospital ..	Master and 16 brethren	1044
OAKHAM, Rutland—		
Hospital .. .. .	.. .. .	..
CLUN, Salop—		
Trinity Hospital ..	Warden and 14 poor men	1529
PRESTON-IN-THE-MOORS, Salop—		
Preston Hospital ..	Widows	1589
SHREWSBURY—		
Millington Hospital ..	12 decayed housekeepers, &c.	1227
BRUTON, Somerset—		
Hospital .. .. .	.. .. .	1312
LICHFIELD—		
S. John's Hospital ..	Master and 13 almsmen, &c.	355
CHICHESTER—		
S. Mary's Hospital ..	.. .. .	..
HARBLEDOWN, Kent—		
Hospital .. .. .	.. .. .	..

